



March 1969
The Era
Improvement

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On the Cover:

The countries of Germany, Austria, and Switzerland, ancestral homeland of many Latter-day Saints, are featured on this month's cover. Upper left is beautiful St. Gilgen in the Austrian Salzkammergut; upper right, the Swiss Temple at Bern; middle left, a medieval castle overlooking the Rhine; middle right, the majestic Matterhorn, which soars into Swiss skies; bottom, the chapel bridge on Vierwaldstadter Lake at Lucerne, Switzerland. The photograph of the Swiss Temple is from Church Information Service. All other photographs are by Roebild, Frankfurt on Main. Perhaps the best known Latter-day Saint of Austrian-German-Swiss extraction is Karl G. Maeser, famed for his influence in molding Brigham Young Academy (now Brigham Young University) at Provo, Utah. In honor of Brother Maeser's contributions to education, the Church placed a plaque on the home of his birth at Meissen, Saxony, Germany, in 1928. See page 4 for "The Church Among the German-Speaking Peoples," page 10 for "The Era Asks About the Church in Germanic Lands," and page 30 for "Lest We Forget: Karl G. Maeser."



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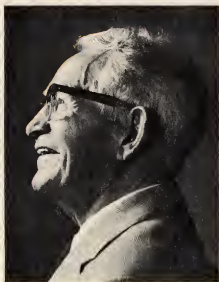
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Four Guide- posts

The Editor's Page

By President David O. McKay



The Responsibility of Parents

● We are living in a most momentous age. We see on every hand manifestations of commotion. The world seemingly is stirred as it has never been stirred before. Old forms and methods are quickly giving way to new ones. In the midst of this world commotion, the home—the fundamental institution of society—is also threatened.

Latter-day Saints, the responsibility of saving the sacred institution of the home devolves largely upon you, for you know that the family ties are eternal. There is nothing temporary in the home of a Latter-day Saint. There is no element of transitoriness in the family relationship of the Latter-day Saint home. All such ties are eternal and should be maintained.

To the Latter-day Saint, the home is truly the first unit of society, and parenthood is next to godhood. The relationship of the children to the parents should be one that would enable those children to carry out ideal citizenship as they become related to the state and to larger forms of society. The secret of good citizenship lies in the home. The secret of instilling faith in God, faith in his Son, the Redeemer of the world, and faith in the organizations of the Church lies in the home. There it is centered.

God has placed upon parents the responsibility of instilling these principles into the minds of their children. The Sunday School, Mutual Improvement Associations, Primary, and seminary are all helps, established to assist in the upbuilding and guidance of the youth, but none of these—great and important factors as they are in the lives of our youth—can supplant the permanence and the influence of the parents in the home.

The Man Who Is True

The man who is true to his manhood will not lie against the truth. There is within every man that which is divine. The man who will be true to the divine within is true to his Lord and to his fellowmen. The man who is untrue to that which he knows to be right is wavering and weakening. He may go so far that he will step out of the light, out of that divine presence, and woe be unto him when he does.

We have declared to the world that we have the gospel of Christ, that we are going to stand against vice. Shall we forsake this cause in order to please men? Or because we desire to give “eye service” rather than “heart service”? No! We shall stand true to ourselves, true to the divine within us, true to that truth which we have received. We need to know that it is not good to have evil surrounding us, to draw

away our young and lead them into the darkness of misery and despair. Let us be true today. Let us act! When we are thrown into the company of men who will try to tempt us, let us be true unto death.

All men who have moved the world have been men who would stand true to their conscience—such men as Peter, James, and Paul, and their brethren of the ancient apostles, and also others. When the religious leaders of Palmyra, New York, turned against the youthful Joseph Smith for what he had seen and heard in the Sacred Grove, he said, having a testimony of the Lord Jesus in his bosom: "... I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it." (Joseph Smith 2:25.)

Joseph Smith was true to his testimony to the last. When he approached Carthage, Illinois, he said to those who were with him: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men." (*Documentary History of the Church*, Vol. 6, p. 555.) Why? He had been true to his testimony and his manhood. He was a man who possessed divine manhood.

That is the manhood the Latter-day Saints should possess in defending the truth. That is the manhood we all need, as we labor in our Church callings, to inspire our young people with that same truth; it is that truth that we need in combating all kinds of error.

"Be of Good Courage"

Courage to maintain our ideals is an area in which we can manifest activity and merit the approval of God. These are times when men should keep their heads and not be swept from their moorings by every will-o'-the-wisp theory that is offered as a panacea for our present ills. The times call for courageous youth to hold aloft the moral standard. In that field we may find the truest courage.

It is said that heroism is concentrated courage. But our greatest heroes are not always found on the battlefield, although we read of such men daily. I think we find them also among our youth at home: young men and young women who will stand up fearlessly and denounce those things which they know will sap the character, the very life energy, of youth.

"Never was there a time in the history of the world," said Mark Hopkins, "when moral heroes were more needed. The world waits for such. The providence of God has commanded science to labor and prepare the way for such. For them she is laying her iron

tracks, and stretching her wires, and bridging the oceans. But where are they? Who shall breathe into our civil and political relations the breath of a higher life?"

"The most important thing in the world," says a great scientist, "is not the discovery of Galileo, Faraday, or others, but a belief in the reality of moral and spiritual values."

I appeal to youth to be courageous in maintaining the moral and spiritual values of the gospel of Jesus Christ. After all, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

With faith in an over-ruling power, in the personal, intimate protection of our Father (and we believe he is just that—a loving Father) let us face our difficulties with courage.

"Be of good courage, and he will strengthen your heart, all ye that hope in the Lord." (Ps. 31:24.)

Let Each Ask Himself

In the Church we sometimes find two groups of people: the builders and the murmurers. Let each ask himself: "In which class should I be placed?"

We are called upon to perform duties. When the priesthood and auxiliary leadership introduce new programs, many of the members will say, "Yes, we will do it. Let us perform in these new programs." But sometimes we hear a murmurer, a faultfinder, who will say, "No. We cannot do that." Misjudging motives, some soon find themselves with Laman and Lemuel instead of with Nephi, whose actions expressed willingness to follow the voice of God. (See 1 Ne. 17:17ff.)

Let us watch ourselves and be true to the examples set by our leaders. The warning is sometimes expressed: "Speak not against the authorities." What does it mean? It means "be not a murmurer." Murmuring against priesthood and auxiliary leadership is one of the most poisonous things that can be introduced into the home of a Latter-day Saint. Why are leaders called to their positions? To benefit themselves? No, not once can one point to an instance in this Church where a person was called for his personal benefit. When a call is made, it is made to bless someone, some class, or humanity at large. That is the mission of every member, from the President of the Church down to the latest convert. Everyone holds his position to build up, to bless, to establish righteousness, purity, and virtue among mankind. ○



The only LDS chapel in Poland, built in 1929



A 1927 Sunday School outing of the Saints of Breslau, Germany

The Church Among the

By Jay M. Todd
Editorial Associate

● Few nations or peoples have enjoyed the power, commerce, educational attainments, scientific brilliance, and cultural achievements as did the Germanic lands during the last half of the nineteenth century and the early years of the twentieth century, the years in which the young Mormon missionary from the Far West first went to those countries.

The very names of people with gifted minds and noble spirits who were born in Austria, Germany, and

Switzerland form much of the vocabulary of man's greatest achievements: Martin Luther, Goethe, Bach, Beethoven, Wagner, Copernicus, Kant, and literally dozens of others.

In the last half of the nineteenth century, Germany was a leader in nearly all scientific fields, was famed for her universities, which made her a mecca for students the world over, and was respected as the mightiest military and industrial continental power.

Elders of 1904 visiting German villages.



Church printing for eight languages is done in Frankfurt, Germany



Typical of new chapels is this one in Dusseldorf, South German Mission.





European Church administration offices, Frankfurt, Germany



Eager faces of Swiss Primary youth.



Frankfurt Conference

German-speaking Peoples

She was a bustling, confident nation, which only as late as 1871 had united her city and state republics under Bismarck to form the nation known as Germany—the youngest of all European powers. Into this maelstrom of intellectual, industrial, and military pride, the Latter-day Saint missionary began to sow his seeds of humility and peace. The planting was difficult.

The first known member of the Church to set foot on German soil, however, was not an American missionary; it was James Howard, a British convert who went to Hamburg to work in a foundry. At the request of the brethren in England, he tried to preach the gospel, but he found conditions such that on September 13, 1840, he wrote his wife, "I am too weak a creature to do anything without them [the brethren] in Hamburg."

For ten more years no one did much to spread the gospel in the Germanic countries, even though Elder Orson Hyde spent ten months in Germany on his tour to Palestine. Not until 1851 was the first recorded baptism performed in Germany. Even then the work progressed slowly, and with considerable governmental opposition, as first one elder, then another faced banishment from a city-state or small republic. By 1855, three years after the Book of Mormon had been published in German, only 165 persons had joined the Church in Germany. By 1854, Switzerland had done little better—with just 144 converts.

Not until the late 1860's did the picture begin to brighten in terms of a sharp increase in converts. In 1868 Karl G. Maeser, a German convert called to preside over a mission in Germany and Switzerland, wrote: "Many things throughout the mission had indicated, for some time, a coming change like the rippling of the surface before the coming breeze, and

it was apparent that another spirit was being ushered in."

By the time Brother Maeser returned to Utah in 1870 to direct the new Brigham Young Academy at Provo, some 600 persons had joined the Church, nearly all of them in Switzerland. But the typical reaction still facing missionaries was that reported by Elder C. W. Wilcken: "The Germans say they are too smart to believe in angels appearing and men having revelations in these days. When I was in Holstein, I was told such stuff would do to tell the Indians, but to an enlightened people, they laughed at it."

And so it went. In contrast to the thousands who joined the Church in England and in Scandinavia, little success, sporadic and often short-lived branches, an apathetic public, and chilly relations with governments characterized the Church's experiences in German-speaking countries until the turn of the century. In Switzerland, in particular, convert success was even more dismal. For one century—from 1860-1960—reports showed that each year the number of convert baptisms was lower than the all-time high of about 300 in 1862.

Those persons who did join the Church soon realized that to raise their children among Latter-day Saints would require immigration to America—a pattern often followed by the German-speaking Saints until only about three decades ago. Such immigration decisions were fortified as a result of the German economic crash of 1875. It is estimated that following the crash some two and a half million Germans immigrated to America.

Year after year new missionaries arrived, and year after year "one of a city, and two of a family" (see Jer. 3:14) entered the waters of baptism. But year after year veiled or open hostility greeted these



Final scene in the dance festival of the All-Germanic Youth Conference. The letters GfV are German equivalent for MIA.



Architect in the Frankfurt office



President David O. McKay, presiding at the Swiss Temple groundbreaking

emissaries of truth, as is indicated by these quotes from the mission histories: "Our application to preach in Baden was denied"—1875. "President Stucki was arrested and fined for publishing a pamphlet"—1876. "The elders were jailed and banished"—1880. "The first converts baptized in Austria"—1883. "The congregation was arrested in an effort to find the missionaries. The books were confiscated"—1897. "In Saxony the Elders received word from the officers that they are not allowed to hold any Sabbath schools, neither are they allowed to admit any children to the meetings under 18 years old. They were also refused permission to distribute tracts"—1900.

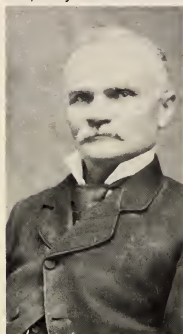
The new century seemed to open, at least in part, a new spirit in Germany. In 1906 President Joseph F. Smith, the first president of the Church to travel abroad during his administration, visited Germany. A year later, President Serge F. Ballif of the united Swiss and German missions wrote: "As I travel from place to place I see great masses of humanity who I believe are ready for the gospel; I feel it in my bones." His impressions were correct; in the next three years over 2,500 converts joined the Church—a figure that broke all baptismal records for the German-speaking countries.

But the resistance against the American-based Church did not decline. Four years later, on August 30, 1914, a startling message reached Germany from Church headquarters: "Release all missionaries and take immediate steps to get them to London. . . ." Nearly 200 missionaries left some 60 branches in Switzerland and Germany and headed for England. World War I was underway.

Three years to the month later, President Angus J. Cannon obtained government permission to visit the branches of the Church throughout Germany. He

reported: "Inevitably the ravages of war, in which many of the officers and members of the branches were called away into military services, some never to return, led to the dissolution of certain branches, and considerable diminution in numbers of others. It is most remarkable, however, that, in spite of this, most branches, in fact nearly all, have kept up some sort of organization and track of their members, holding meetings whenever and wherever possible. . . ."

Karl G. Maeser, German convert, early Church educator



President Heber J. Grant on European tour, at Breslau



Helmut Hubener, young Mormon beheaded by the Nazis

It was a pattern that was to be duplicated 20 years later when Adolf Hitler rose to power as "*der Fuehrer*."

During those 20 years between the two world wars, the story of the Church in the Germanic countries saw its finest hours. As peace settled once more upon the world, the plan of the Prince of Peace again began to seep into the souls of the honest in heart. Reviewing the Swiss-German Mission in 1920, President Serge F. Ballif said: "We have in the mission over 60 missionaries, and they are all traveling without purse or script. They are humble, prayerful, clean, and pure, willing and ready to do all that is required of them."

By 1925 the Germanic missions were divided, as they had been several times previously, into the German-Austrian Mission, with a record membership of 6,125 members, and the Swiss-German Mission, with a record membership of 5,305 members—over 11,000 German-speaking Saints!

It was a remarkable foundation for steady and sure growth. Taking a leaf from today's public relations booklet, German-speaking Saints celebrated the one hundredth anniversary of the Church in 1930 with displays and exhibits that drew large crowds. Over 250,000 tracts on the Word of Wisdom were disseminated at an exhibit in Dresden, and in Bern the Saints won many friends with their Hygiene and Sports Exposition. "Never have we received more favorable publicity from the German press," said President Fred Tadge.

Elder John A. Widtsoe, then president of the European Mission, wrote shortly thereafter about the German and Swiss Saints: "None are more faithful and devoted in the whole Church."

But the forces of evil were not idle. Nazi soldiers were goose-stepping, and the regime's attitude toward the Church soon manifested itself. In May 1933 Nazi soldiers interrupted a gathering of the Saints; that same month in another part of Germany two missionaries were beaten by a uniformed Nazi. In 1934 the Church's Boy Scout movement was disbanded by government order, and the tract *Divine Authority* was prohibited. A year later *Articles of Faith* by Elder James E. Talmage was banned, and copies of the book were ordered burned. In 1937 permission was withdrawn for distribution of most of the other tracts of the Church. A year later some leading German Latter-day Saints were jailed and charged with "high treason" for fulfilling their religious duties. The shadow of Hitler had been cast.

Despite these difficulties, the forces of righteousness were not left without preparation for that which was to come. It is inspiring to read that on July 2, 1935, instructions were sent to all missionaries in Germany to find and set apart local leaders as branch

presidents and counselors. The Lord's faithful were not to be left untrained in the principles of the priesthood.

The instructions came none too quickly, for on August 25, 1939, Elder Joseph Fielding Smith of the Council of the Twelve arrived in Germany to inform all missionaries to leave at once. And herein lies one of the most inspiring stories of World War II. President Douglas Wood called a tall, 200-pound missionary from Idaho into his office and said, "Elder, we have 31 missionaries lost somewhere between here and the Dutch border. It will be your mission to find them and see that they get out."

The young elder set out with 500 marks and some tickets for Denmark and London, and was told to follow his impressions entirely. He boarded a train and headed westward, not knowing where to go. Cologne was not his destination, but he felt impressed to get off the train there. The large station was filled with thousands of people. How was he to find the missionaries? He began to whistle "Do What Is Right," and in a corner of the station an elder and a married missionary couple heard the call and quickly received their tickets for Denmark.

The tall elder again boarded the train and continued his mission, getting off at border stations at town after town only when he felt inspired to do so. Led by

Highlight of a recent youth conference was Rhine River trip.



inspiration, he found 17 missionaries, who were able to flee Germany that night. Shortly thereafter a report reached mission headquarters that all missionaries were safely out of Germany. Nine days later the war broke out.

The story of the Church in Germany and Austria during the war years is full of inspiring incidents. Few dared speak against the Nazis, yet three young members of the Church did. After listening to a British



Quartet festival entries at Germanic youth conference

radio program, these youths printed and distributed the information in public places. One of them, Hel-muth Hübener, was given the death sentence for high treason and beheaded by an ax. The other two were sentenced to concentration camps. Today, a building in Hamburg honors young Brother Hübener, a Latter-day Saint who dared to speak out.

Some of the poignant stories surround the efforts of German branches to gather clothing for other German

Saints who had lost their belongings in the air raids, such as the efforts of the Altona Branch on behalf of suffering members in the Ruhr District.

Many times during 1943-44, when the Allies were bombing heavily, the Saints were inspired to leave their sacrament or Sunday School meetings to prepare for an air raid.

In 1945, toward the war's end, District President Willy Deters wrote: "Hell has opened its fiery portals. It is almost impossible to visit the branches. Planes attack trains constantly. No rest can be found at night. Many of the brethren are called into the service that are either very young, 15, or over 50 in an organization called 'Volkssturm,' so that they might save the father-land. Reasoning now has changed to madness."

The war had reaped its terror and destruction, and had left its mark on millions of Germans. More than 600 Saints were known to have been killed, another 2,500 were missing, and more than 80 percent were homeless. In Bremen alone, 95 percent of the Saints lost their homes. There was little food, and in Danzig members lived on "weeds, cats, dogs, a few potatoes, and carcasses of animals. As the old and sick couldn't obtain even these things, it was suggested that this 'food' should be tithed, and accordingly a tenth of it was given to the most needy." No finer testimony to

Typical new chapel is the Coburg chapel, South German Mission.



New Servicemen's Stake-Europe meets at Kaiserslautern chapel.



West Berlin chapel in Berlin Stake is styled in modern gothic.

the gospel's power and effectiveness need be given. Tested in the crucible of fear, hunger, and destitution, the faithful Saints who found themselves victims of man's worst expression—war—were characterized by love and brotherhood.

In 1945, when President Heber J. Grant died, memorial services were held in some of the branches. In Berlin, over 300 Saints crowded a hall whose capacity was 175. Among them were numerous Latter-day Saint American servicemen and women. The mission report reads: "In every instance the men and women in khaki were welcome and made to feel at home. They were met at the door with 'Ein Bruder?' When the answer was 'yes,' the doors opened wide. The word 'bruder' came to be sort of a password."

The rebuilding of a nation, a people, homes and families, and even one's life, now became the most dominant concern. Within months Elder Ezra Taft Benson of the Council of the Twelve was in Germany assessing the members' welfare needs, preparing the way for tons of clothing and food for needy Saints.

A year later the Dutch Saints sent a shipment of potatoes to the German Saints, and each member received 25 pounds. President David O. McKay called it "one of the greatest acts of true Christian conduct ever brought to my attention." Once more, the gospel's bonds knew no national barrier.

Soon Church conferences were underway: In Stuttgart over 800 persons attended the West German priesthood conference in 1946, and the East German Mission conference saw an attendance of 11,981 persons at Leipzig—the greatest attendance ever recorded for meetings of the Saints in Europe.

By 1947 a few American missionaries began once more to go into Germany. But their field of harvest was soon to be reduced. Russia, one of the Allied powers, disclosed the evil machinations of her rulers as she imposed the Berlin blockade. Another story of the denial of freedoms was about to be written, and within a short time, Germany became divided into the two Germanys of today—West Germany and East Germany. Only in West Germany are missionaries preaching the restored gospel today.

The past 18 years in the German-speaking missions are essentially a partial review of the administration of President David O. McKay, which has been, in short, amazing—characterized by five stakes (Berlin, Hamburg, Stuttgart, Swiss, and Servicemen's Stake-Europe for thousands of Latter-day Saints in U.S. military service); six missions; a temple at Bern, Switzerland; European continental Church headquarters in Frankfurt for legal affairs, real estate, building department, genealogical offices, printing, translation, and distribution; and favorable public, governmental,

and press relations. President McKay set the spirit for this remarkable accomplishment with his 1952 tour of Switzerland and Germany. Many tears were shed as "*Wir Danken Dir Herr fuer Propheten*" was sung in hallowed and reverent tones.

Three years later the Tabernacle Choir toured Germany and Switzerland and sang at the dedication of the Swiss Temple, spreading immense goodwill and stirring people of both nations with the goodness of the Mormon people.

At the opening temple session, Elder Benson declared: "This is the greatest event for our Church that has occurred in Europe since the gospel was brought to these lands 118 years ago. There is no greater faith in the Church anywhere than has been demonstrated by the Saints in Europe."

Today, some 30,000 German-speaking Saints enjoy the modern freedoms, comforts, and advances of Germany, Austria, and Switzerland. As elsewhere, the Church enjoys increasingly good publicity and respect. Many Europeans listen to the Armed Forces radio network and hear the Tabernacle Choir's weekly broadcasts.

The Church there is symbolized by young missionaries going two-by-two throughout cities and villages. But today new symbols are breaking into public consciousness—beautiful chapels, stake centers, and many prominent Latter-day Saints. A roster of the members of the Church reveals successful businessmen, talented craftsmen, newspaper editors and reporters, doctors, dentists, teachers, university professors, architects, and persons well-known in the arts.

Modern communications systems bind these Saints into a strong link with Church headquarters, and sessions of general conference are relayed by direct wire to their chapels. In addition, German-speaking members receive inspiring and wholesome messages in *Der Stern*, which is celebrating this year its one hundredth anniversary. As part of the new 17-language Unified Magazine, it is correlated and directed by leaders of the Church.

A Germanic youth conference, held biennially, is as popular and famous in its own right as MIA June Conference is in America. It is on these youth, many of them young converts, that much expectation is being centered. Numerous leaders of the Church who have visited the Germanic lands have described the young members as being "some of the finest youth in the Church," "as talented and brilliant as are found anywhere," "remarkably spiritual and leadership-oriented."

Obviously, the next chapter in the story of the Church in the German-speaking countries may just be beginning. ○

Photo by Ralph Clark



Photos by Ralph Reynolds



Elder Thomas S. Monson (left), President Hartman Rector, Jr., and Elder Percy K. Fetzner, are Church leaders assigned to assist Latter-day Saints in Austria, Germany, and Switzerland.



The Era Asks About

The Church in Ger

The subjects of this month's interview are three of the Church's representatives to the German-speaking peoples: Elder Thomas S. Monson of the Council of the Twelve and President Hartman Rector, Jr., of the First Council of the Seventy, who are assigned to the Germanic missions, and Elder Percy K. Fetzner, Regional Representative of the Council of the Twelve, assigned to the stakes of continental Europe.

Q. What image do German-speaking people have of Latter-day Saints?

Elder Monson—Their attitude seems to be in direct relation to their knowledge of members of the Church. Fortunately, we have an increasing number of outstanding Latter-day Saints in Austria, Germany, and Switzerland whose circle of influence is wide. If a person is informed about the true nature and purposes of the Church, I have learned that his attitude is favorable when he hears the word *Mormon*.

Elder Fetzner—There are two aspects to this question: the image of the Church in the minds of older persons, and the image in the minds of the younger generation. The new generation is informed about us from a political-historical standpoint and would have gleaned their views from the mass media—newspapers, magazines, television. Some persons link the Church's early practice of plural marriage into a lasting impression, but the younger generation has a thought pattern that is far more open to entertaining new views. The young generation seems totally uninformed concerning the Church's doctrine and function. Many are amazed that we have been in Germany since 1851, for example.

Many older people have an image of the Church

as a socially concerned church—this in part from the food we gave to persons during the Berlin blockade and from our youth programs. This older group often shows warm reaction toward the Church. The better-educated persons who are aware of good music and American culture will often have kind thoughts about the Tabernacle Choir, if they have listened to it on the Armed Forces radio network.

Q. Is complete freedom of worship available in the German-speaking lands?

Elder Monson—In a technical sense complete freedom of worship is available. However, each state, locality, or province may differ somewhat.

Elder Fetzner—We have experienced no difficulty in developing the full Church program. I think we have an excellent reputation among the political heads of the various nations. However, any religious meeting held outside a cathedral, synagogue, or well-recognized place of worship is looked upon to some extent as a foreign addition to the community.

Q. Do Latter-day Saints pay taxes for the support of the state churches?



manic Lands

Elder Fetzer—If they do, it is because they have not been brought up-to-date on their rights and privileges. However, some persons who have joined the Church rather late in life will continue their state church taxes, because if they make application to a state old folks home or rest home, many of them feel they will be given better consideration if there is no gap in the payment of state church taxes.

Q. Do our members face difficulties in hospitalization, retirement, and related areas because they are not members of the state church?

Elder Monson—Sometimes it is awkward and embarrassing for our elderly people to go to the rest homes provided by the state because the state church in many instances provides the rest homes. But generally, our members face a minimal amount of hindrance in the social services, even though they are often administered through religious channels. In small, cohesive communities there is greater likelihood for this kind of problem to occur.

Q. What program is the Church able to sustain in East Germany?

Elder Monson—We have some 5,000 members in East Germany in 46 branches and six districts. District conferences are held quarterly. One of our major handicaps is that we are restricted in the literature we can make available to East Germany. Consequently, most of the classes study the standard works of the Church. Perhaps this is why these Saints'

knowledge of the gospel seems superior to that of Saints in some other parts of the world. Truly, this is a strong area of the Church in faith and in depth of leadership.

Even though we have no full-time missionaries in East Germany, the auxiliary programs and the priesthood quorums function as they do elsewhere in the Church. Recently I was in East Germany at Görlitz for a district conference. The faithfulness of the Saints there would bring tears to your eyes. They are true to their quorum activities, home teaching, family home evening, and auxiliary work. They set a standard for the entire Church.

Q. All nationalities have certain characteristics that make them different from, yet endearing to, other people. What are the differentiating characteristics between Austrian, German, and Swiss peoples?

Elder Monson—It would be helpful for most people to know that there is a difference in the languages of the three countries. I am advised that the Swiss dialect is rather difficult for some German-speaking people to understand. There is also a difference between the Austrian and the German idioms of speech and dialects.

Elder Rector—The German-speaking Saints love to sing. Their congregations have great volume and feeling, which is indicative of their spirit. Most of the Saints in these three countries love to preach doctrine. They seem more than usually interested in the revealed doctrines of the Lord. Another thing that impresses me is the discipline of their children.

Elder Fetzer—In terms of the Austrians, as a people, I think it can be said that they have a friendliness and light-heartedness that captivates all strangers. The Germans are more calculating, more scientific, guided more by protocol. The Swiss are cosmopolitan and have an element of formality. The natures of all three nationalities are affected by their geographical locations, climates, and the previous cultures that have been a part of their areas.

Q. What is the future of the Church in these lands?

Elder Rector—I feel that we are on the threshold of considerable growth. One reason is that we have a sizeable number of young persons from Germany, Switzerland, and Austria who are serving missions to their own people. They are doing a tremendous job. They are outstanding missionaries, and they will return to their branches and wards with a foundation for leadership.

Also, the future is going to be greatly influenced by the strides now being taken in our printing and

distribution departments as they affect these countries. There is a close liaison between the correlation and translation committees. The German-speaking Saints have access to timely editorial contact with the Church through *Der Stern*.

Elder Monson—I share Brother Rector's enthusiasm. The influence of the stakes in these lands—the Berlin, Stuttgart, Hamburg, and Swiss stakes—has been remarkable. The stakes have given a definite feeling that we are there to stay, and that we are going to grow. Our building program has been of great benefit. We have beautiful chapels, which are a credit to the Church, dotting these lands.

I think the desires of some Saints to immigrate to America are greatly reduced because of both the Church and the economic conditions in Europe today. The strength of the German mark is phenomenal. It is one of the strongest currencies in the world. And the conditions in Austria and Switzerland are very agreeable and attractive for pleasant living.

Q. How does the Church cope with the desires of some of its members to immigrate to America?

Elder Monson—All members are given their free agency. It is a personal decision.

Q. What has been the overall influence of the LDS servicemen on the growth of the Church in these lands?

Elder Monson—Our servicemen have conducted themselves in such a manner that the image of the Church has been enhanced among nearly all people who have met them. Our servicemen and their families have been the finest ambassadors. The Church can indeed be proud of their influence. Recently, a new servicemen's stake was created to fill the needs of some 2,300 English-speaking servicemen in Europe. In leadership talent, this stake is one of the strongest in the Church.

Q. What are the provisions for the youth in terms of youth conferences?

Elder Monson—I think one of the highlights of my Church experience was in attending the all-German-speaking youth conference a year ago in Hamburg, Germany. Roadshows were presented from Germany, Switzerland, and Austria, and they were very remarkable. The entire conference was equally outstanding. Some 2,000 youths attended the six-day event. It was planned with precision. Everything was on schedule, which is another characteristic of the people of these lands. Youth conferences are held on an all-German-speaking level every two years, and on a local mission

or stake basis on alternate years. It gives our youth a chance to meet other Latter-day Saints, helps build friendships, and helps the youth acquire an image of themselves as they really are. Until they get together, the youth often may not realize what great potential they actually have.

Q. Are there any special concerns of the Church in these areas?

Elder Monson—One of our objectives is to see the Church strengthened by additional growth, and for the affairs and activities to be conducted at a high level of performance. We need to develop a depth of leadership, to prepare our youth for their future service, that they may fill the great assignments that will be given them.

Q. What does this assignment personally mean to you?

Elder Fetzer—My family came from Germany, and I can't help but reflect with gratitude upon the efforts of my forebears, and I desire to assist others to attain the blessings that we have enjoyed. I love missionary work, and I love the missionary zeal that the work invokes and inspires.

Elder Rector—I am thrilled with the assignment because I love to see the gospel preached and love to see people accept it. I truly love these German-speaking Saints, their spirit, their determination to keep the commandments. They are of a receptive spirit, and it is quite obvious to me that these areas will yet be some of the strongest areas in the Church in years to come.

Elder Monson—I was elated when I received my assignment. Years ago as a bishop I became closely acquainted with a large number of German-speaking people who lived in our community. I found that I developed a special attachment for them. To think that I have the opportunity to return to the land whence they came and where they learned to love the gospel is something special to me.

I also appreciate something said by the Prophet Joseph Smith: "The Germans are an exalted people. The old German translators are the most correct, most honest of any of the translators, and therefore I get testimony to bear me out in the revelations that I have preached for the last fourteen years." (*Documentary History of the Church*, Vol. 6, p. 364.)

The Prophet's esteem for the nature and great potential of the German-speaking peoples seems to me to be of prophetic nature, and suggests the wide contributions they will make to the advancement of truth. ○

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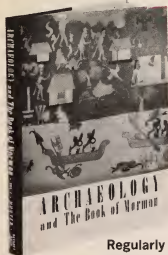
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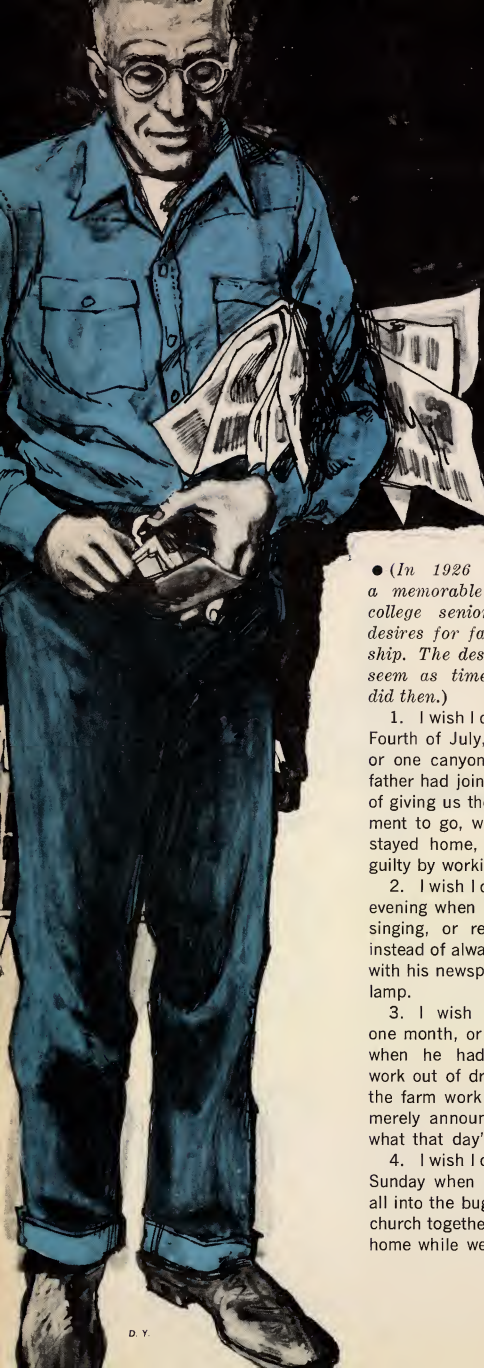
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Five Memories I Would Like to Have

By a College Senior

● *(In 1926 the Era carried a memorable confession of a college senior concerning his desires for fatherly companionship. The desires of young men seem as timely today as they did then.)*

1. I wish I could remember one Fourth of July, or one circus day, or one canyon trip, in which my father had joined us boys, instead of giving us the money and equipment to go, while he and mother stayed home, and made us feel guilty by working while we played.

2. I wish I could remember one evening when he had joined us in singing, or reading, or tussling, instead of always sitting so quietly with his newspaper by the reading lamp.

3. I wish I could remember one month, or week, or day even, when he had made purposeful work out of drudgery by planning the farm work with us, instead of merely announcing each morning what that day's work would be.

4. I wish I could remember one Sunday when he had bundled us all into the buggy and taken all to church together, instead of staying home while we went in the morn-

ing, and leaving us home while he and mother went in the afternoon.

5. I wish that I could remember just one talk in which we had discussed together the problems and facts that trouble every growing boy, on which his clear and vigorous viewpoint might have shed such light and comfort, instead of leaving me to pick up the facts haphazardly as I might, and to solve the problems as best I could.

And yet, my conscience would cry shame were I to blame him, for no man could ever be more devoted to his family, more anxious for their welfare, more proud of their successes. His example has been a beacon to us. He just didn't know—and there is the pity of it to me—he just didn't know that we needed him. He didn't know that we would rather have his companionship than the land he could leave us—that some day, maybe, we might make money for ourselves, but that never can we make for ourselves the memories that might have enriched and melted and molded our lives. I can't see a fathers' and sons' outing without a lump in my throat. O

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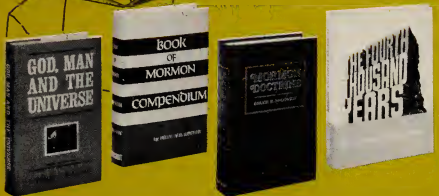
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● Individuals who are blessed with someone to whom they can confidently and comfortably talk and who will listen to them are fortunate indeed. Most persons in the Church have had the experience of working with individuals whose minds are made up, who seem to have great confidence in themselves and little or none in others, or at least seem uninterested in anything they have to say. If they listen at all, it is defensively, with “the curtain down,” perhaps cynically or doubtfully or with seeming willingness to question motives or purposes. Other people clearly do not intend to be reached.

We ourselves might have responded in some of these ways to others who were trying to reach us. We have not had time. It was someone else’s assignment to listen to them. Perhaps we have made up our minds about individuals with whom we work and serve and have typed them so that we don’t really listen to what they have to say.

I remember with interest the new stake mission, president in a small town with few nonmembers. He was humbly and earnestly pleading with the priesthood leaders of the stake to support him and his fellow workers in their difficult new assignment. “Over the years,” he said, “I have exercised the luxury of making up my mind about substantially every nonmember in this community. I suspect many of you have done the same. As stake mission president I now have the interesting opportunity to unmake my mind and start with a fresh, wholesome, optimistic attitude toward all of them. I earnestly plead with you to do the same.”

Since real listening can be an exhausting experience, we may not be able to physically, emotionally,

How

and intellectually receive and react to all that may be said to us, so we set up screens to protect ourselves. However, we may often end up using those screens to screen out what we don’t want to hear.

In an authoritarian church it is easy for a leader on any level to stop listening, to become

accustomed to engaging in one-way communication. The bishopric of a ward does not operate on a consensus or majority rule basis, so on occasion the bishop might be inclined not to seek the counsel of his counselors, or to listen to it impatiently or without interest or respect. But decision-makers need counselors. There is safety in counsel. We have seen and experienced sorrow and tragedy and serious error because good men—even great men—would not seek or accept counsel, or received it from questionable or self-seeking sources, or were not given information because subordinates lacked the courage to speak.

I shall never forget and have often repeated the words of President David O. McKay as he gave me a blessing. “Let your voice be heard,” he said. “Speak prayerfully, honestly, courageously. But let your voice be heard.”

Is this not wise instruction for all who are called to assist or counsel? And is it not wise for leaders to make certain that opportunity is provided for this to happen? Decision-makers at every level need the experience, the information, the wisdom, the inspiration of their associates who have been called to counsel, in order that judgment may be exercised with all available facts and understanding at hand. Since we are seldom more effective than our information, we need to be aware of facts and feelings—and this involves listening.

to Listen

By Elder Marion D. Hanks

Assistant to the Council of the Twelve

Illustrated by David Thomas

The leader's success in his decision-making assignment will be materially affected if not conclusively determined by his capacity and willingness to create a climate that will free individuals to talk with him without the fear of being too quickly categorized, rejected, or reproved.

Listening is tied in part to loving. If we are basically heedless of some people, we are apt to be heedless of their words. Then they will suffer and the work may suffer through loss of strength that could be important.

What is listening? It is much more than the mechanical act of hearing. Listening is the giving of close attention for the purpose of gaining information, understanding. One of our manuals has this statement:

"One of the great facilities of communication is the ability to listen with understanding. Most of us feel we are good listeners just because we have the self-restraint to be quiet while another is talking. However, there is a big difference between letting the decibels pound on the ear drums and listening with understanding. To listen with understanding is to view the issue and feel as the speaker does about it. It is to stand in the other man's shoes and see it as he does."

Listening is active. A good listener is involved, interested, concerned.

To whom shall we listen? To our Heavenly

Father, of course, and to his Holy Son, and to the Spirit. How significant it is that the Father, in introducing his Son on sacred occasions, said, "Hear him!" How tragic the consequence would have been if those so majestically admonished had not listened, perhaps through indifference or arrogance or unbelief or prejudice—the attitude of a closed mind. The invitation to hear him is, of course, to all men, and so is the responsibility to decide whether we shall listen.



The Lord may speak to us by his voice, as he did to Joseph; or his voice may come into our mind, as it did to Enos; or he may speak to us by his messengers, the prophets, and others who are commissioned to speak for him.

He may speak as he did to Elijah, who did not find the Lord in the wind or the earthquake or the fire but who listened to the still, small voice.



He speaks to us through the scriptures, admonishing us, as he did the Prophet and Oliver and David, to read the scriptures to one another: "Wherefore, you can testify that

you have heard my voice, and know my words." (D&C 18:36.) For the word of the Lord, we need a listening ear, an open heart, a contrite spirit.

There are others to whom we should listen:

Husbands and wives should listen to each other, and to their children. Children should listen to their parents.

We should listen to those whom we serve, to those with whom we serve, and to those under whose direction we serve.

We need to listen to speakers and teachers, to counselors and leaders, to those who really love us. On occasion we need to hear the voice of someone who disagrees with us, or who disputes the passage with us, or who has another view of the path to the same objective.

How shall we listen? As to how we should listen, perhaps King Benjamin said it most effectively:

"My brethren, all ye that have assembled yourselves together, . . . I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should hearken unto me, and open your ears that ye may hear, and your hearts that ye may

"Every human being is trying to say something to others: 'I am alive. Listen to me! Confirm for me that I am important, that I matter!'"

understand, and your minds that the mysteries of God may be unfolded to your view." (Mosiah 2:9.)

James Stevens wrote, "I have learned that the head does not hear anything until the heart has listened, and what the heart knows today the head will understand tomorrow."

Listen with the heart. Practice empathy. Put yourself in the other person's place and try to hear his problems in your heart.

Listen with patience. Others deserve unhurried time. Even five minutes can be made unhurried if the attitude is right.

Listen to learn, to weigh, to consider. The scriptures say:

"He that answereth a matter before he heareth it, it is folly and shame unto him." (Prov. 18:13.)

Listen creatively, with curiosity.

Listen with compassion and with depth. Create a climate in which others may confidently speak, an atmosphere of candor, consideration, and kindness that permits and encourages another to say those significant words, "I need help."

Listen with courtesy and intensity.

Listen to help, to comfort, to bless.

Listen attentively to speakers and teachers. An expectant, cooperative, responsive listener induces an ordinary speaker to communicate with improved effectiveness. We listen to a thousand times more words than we read, and we spend almost as much time listening as the combined time we spend in reading, writing, or speaking. The average speaking pace is about 125 to 150 words a minute. Hearing words at this speed, however, consumes only 10 percent of the brain's thinking power. A good listener has 90 percent of his listening ability, then, to contribute something mentally to what is being said, or to review or anticipate and thus get the benefit of the message.

Listen with a pencil and note pad in hand. Someone has said the palest ink is better than the best memory.

Note taking, though it can be too voluminous, is frequently helpful not alone in remembering, at a

later time, what has been said, but also in evaluating and understanding what is being said. In addition, it helps us to concentrate and apply the message.

One important need for a listener is to recognize that he sometimes reacts emotionally to certain words

or concepts that might block effective listening. Each listener should be aware of such words and learn to react properly to them.

When should we listen? The time to listen is when someone needs to be heard. The time to deal with a person with a problem is when he

has the problem. The time to nurse one is when he is ill. The time to listen is the time when our interest and love are vital to the one who seeks our ear and our heart and our help.

The capacity to listen is important. A great amount of time is spent in teaching us to read, to write, and to speak. How much time has been spent in preparing us to listen? Much can be done to help us learn to listen, to help us overcome such bad habits as feigning attention while our thoughts are elsewhere—a strange form of self-deceit; allowing external distractions to lead our mind from the situation at hand; ceasing to listen when something difficult to understand is said; the premature dismissal of subjects as uninteresting and thus the closing of our minds to vast areas of important human knowledge; letting criticism of delivery or physical appearance or language interfere with significant information or inspiration.

We have been talking of two major aspects of listening: (1) listening that brings benefits to us, and (2) listening with a desire to understand and benefit others. The first is indispensable to our own successful service and salvation, the second to the well-being and happiness of others.



Notice me! Speak to me!

The results of good listening are reflected in man's total behavior. He is the sum of his listening habits; to whom and how and where and when he has listened are plainly manifested in the way he acts, the things he says, the way he speaks, the manner in which he treats others who may not be important in affecting his destiny. A man's learning experience can be rich and fruitful, his interests in the problems of his fellowmen wide; and if he has listened well and if he is listening, he will do something about them.



Every human being is trying to say something to others, trying to cry out, "I am alive. Notice me! Speak to me! Listen to me! Confirm for me that I am important, that I matter!"

As we learn to listen to the Lord with understanding, learning to appreciate his point of view, we should also be emulating with our fellowmen the marvelous quality of his great listening mind and heart. We know that he listens, and we love him. It should be more possible for us, then, to listen to each other and to other men. We are here to learn to love as we are loved.

In the Book of Mormon is recorded the solemn warning of Jacob of old: "And wo unto the deaf that will not hear; for they shall perish." (2 Ne. 9:31.)

Amulek, son of Giddonah, bore a sorrowful testimony of a dark period in his life before he opened his ears to the Lord: "... I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning these things, yet I would not know..." (Al. 10:6.)

From the scriptures anciently comes the divine invitation to us and to all men: "Incline your ear, and come unto me: hear, and your soul shall live. . . ." (Isa. 55:3.) God bless us with a listening ear. ○



The Spoken Word

by Richard L. Evans

Have faith! Go forward!

As we come to this occasion, here in Constitution Hall, thankfully we think upon what is made possible by patriots and honest, hardworking people, past and present—and by Divine Providence. Nowhere in history have so many been so blessed—nowhere in history has any nation shared so much, nor given hope to so many, worldwide—with a Constitution fashioned through the minds of divinely inspired men; with the right to worship, to work, peacefully to assemble; to speak, to write responsibly, to know the news; due process of law, privacy and protection from undue search and seizure; and so much else besides. It took much to bring all this about—a coming together of time and place, of people and principles. And yet, some might mistakenly suppose this would continue without any work or worthiness of ours. But this would be contrary to all the history we have. "How much is all this worth?"¹ asked Daniel Webster. All this—so rare, so precious, so perishable—all this that calls for recommitment; that every man may have this opportunity to work, to learn, to prepare for life—"to become all he can become,"²—to uphold, to live and be protected by law, in truth and dignity and decency; that every man may have the incentive to succeed. Oh, "let us turn our thoughts to the character of our country,"³ and not succumb to immorality, sophistry, and deception, which sometimes seem permissive and approved, but which can only lead to human degradation. We here reaffirm the need for faithfulness in family, home, in marriage, and morality. We reaffirm a simple faith, and witness that God lives, and of the everlastingness of life. God grant each one to live sincerely to respect himself, and others also—to be "free, safe and quiet,"⁴ as Seneca said it; to have peace conviction, courage, a quiet conscience, with the incentive to succeed. Oh, let this nation, under God, never lose the heritage we have. "My message to you is [this]," said Thomas Edison in his last public utterance: "Be courageous! . . . Be as brave as your fathers before you. Have faith! Go forward!"⁵

"Our fathers' God to thee,
Author of liberty,
To thee we sing.
Long may our land be bright
With freedom's holy light.
Protect us by thy might,
Great God, our King!"⁶

¹Daniel Webster (quoted by Joseph Roswell Hawley in an address titled "On the Flag and the Eagle, 1874).

²Charles Sumner.

³Charles Sumner, "Oration on the True Grandeur of Nations," speech delivered in Boston, July 4, 1845.

⁴Seneca (4 B.C. - 65 A.D.).

⁵Thomas A. Edison's last public message.

⁶Samuel F. Smith, "America."

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She raised her hands and crashed
into a resounding "Glory, glory, hallelujah."

Be Jubilant, My Feet

By Lael J. Little

Illustrated by Jerry Harston

● It's funny how some things tend to draw members of a family together and make them realize they are a family. It seems as if sometimes a group of people can live together for years calling one another brother and sister, mother and father, without ever identifying with each other to the point that they put their backs together and face the rest of the world in defense of one of their number, saying, in effect, "He's ours; he's part of us, and you'd better leave him alone." That's the way our family was until the summer we got the piano. Oh, I don't mean we didn't like each

other or anything like that, although we had the usual amount of bickering and scrapping that almost any family has. It was just that we never did think of ourselves as a unit, an all-for-one, one-for-all sort of thing, like the Three Musketeers, until that particular summer.

Mama didn't have any such effect in mind when she bought the piano. She wanted it because she somehow had the idea that her children were being severely handicapped socially by growing up on a farm, and that playing the piano was one of the graces we had to acquire in order to get by when we eventually got "out into the world." It took her three summers to save up enough raspberry money to buy the piano, but the year Eunice was 12, Melvin was 10, I was 8, and Herbie was 4, she finally purchased it.

I believe she was a little disappointed when we weren't able to sit right down and play a tune, but

Lael J. Little, YWMA activity counselor in the East Pasadena (California) Ward, is a part-time writer and full-time housewife and mother. She wrote this story after "listening to my eight-year-old daughter practice her music lessons."



we weren't a musical family like the Nortons, whose two-year-old babies were like as not to pick out a tune of their own composition the first time they saw a piano. However, she signed us all up, except Herbie, for lessons with Mrs. Earle, and we practiced diligently until the novelty wore off, which took about six days. We continued to plod along with scales and little tunes called "Jumping Jacks" and "Mr. Frog" for about a month, and then Eunice rebelled.

"I'm not going to play those silly things," she stated one day when it was her turn to practice. "It's a waste of time."

"You have to learn those before you can go on to something better," Mama insisted.

"I don't," Eunice said in a tone that placed her far above us ordinary mortals who had to pick out "Trotting Ponies" and "Let's Go Fishing" until our little fingers wore thin.

"All right," Mama said, putting her hands on her hips. "Play something better for us right now."

The funny thing was, Eunice did just that. She perched on the piano bench, spread her skirt, flexed her fingers as if she were Mr. Beethoven himself, and then launched into a quite respectable performance of "The Battle Hymn of the Republic," with only a few sour notes here and there.

Mama was amazed. "That's very good," she said. "Play some more."

"No," Eunice said. "This is my favorite song. Betty showed me how to play it." Betty was one of the Nortons and could probably toss off "The Battle Hymn of the Republic" with one finger and a couple of toes.

"Well, play that one again," Mama said, probably thinking that it was just an accident that Eunice could play it so well the first time.

Smirking, Eunice played it again, adding a couple of

Nothing drew this family so close as a good lesson in humility

flourishes that made it sound almost as good as Mrs. Hagen, who played the piano for Sunday School.

"Mama," Melvin said, "can I take lessons from Betty too?"

"Of course not," Mama said, in a faraway voice. She seemed lost in contemplation. "Play it again," she told Eunice.

As the days went by Melvin and I figured Mama would eventually make Eunice get back to scales and "Jolly Winter," especially when she got tired of hearing "Battle Hymn" ten times a day. But Eunice was tricky. She practiced daily without complaint and the only thing she played was "Battle Hymn," but she kept adding new things—a trill here, an interesting chord there—until it seemed as if she were accomplishing a great deal more than Melvin or I were doing with "Hip, Hip, Hooray" and "Kitten in the Yarn."

Every day we listened to a dozen variations of "The Battle Hymn of the Republic." It got so that we were going about our work and play to the rhythm of "Mine EYES have SEEN the GLORY OF the COMING OF the LORD." Papa took to milking the cows at march tempo. They seemed to enjoy it, especially since he sang to them in his good baritone voice all the while he milked. He sang all five verses. It was Herbie who retitled the song "Be Jubilant, My Feet" because that was his favorite verse and he knew it by heart. "Oh, be thwift, my thoul, to anther Him, be jubilant, my feet," he piped over and over again until we all began to sing it with a lisp.

And all the while, Melvin and I plodded through "April Flowers" and "Tallo Ho" and a dismal duet called "Happy Little Breezes." No one sang "Happy Little Breezes."

By springtime there was no question but that Eunice could play "The Battle Hymn of the Republic" better than any one in town except for the Nortons, who by that time had moved away. Even Melvin and I had to give her grudging admiration, although we did so unwillingly, since she was so snippy about the whole thing and sneered every time we had to sit down and fumble through "In the Treetops" and "Funny Rabbits."

I don't think Eunice had ever given much thought to playing in public until the evening the ward

teachers came while she was practicing.

"I didn't know your girl could play like that," Brother Blanding said when Eunice's final stirring chords had marched off into silence.

Mother was pleased. "Oh," she said, modestly, "she's not too good yet. We've only had the piano about six months."

The ward teachers were astonished. "Why, she's just as good as the Nortons were," Brother Phillips said. "Do you think she would play at the ward reunion a week from Friday?" He went on to say that he was in charge of the program and could certainly use someone like Eunice to go along with the jokes by Brother Frazer, the reading by Arletta Tims, and the song to be rendered by a ladies' trio.

Instead of being horrified at the prospects, as Melvin or I would have been, Eunice was frankly delighted. For the next ten days all we heard was how she had decided to go on to a career as a concert pianist. She practiced twice as long as usual each day, adding new touches to "Battle Hymn," such as doing the melody in the bass clef during the verse and then running in a fast arpeggio to the treble for the glory, glories, as Herbie called them. Mama had a hard time getting Melvin and me to practice during that time, even though we were up to a tune we both liked called "The White Seal's Lullaby." But even that didn't sound anywhere near as good as "Battle Hymn."

As we walked to the church house on the night of the ward reunion, Eunice was practically delirious with anticipation of her coming triumph. "Everybody will be so surprised," she babbled. "I haven't told a *soul* I can play so well. Maybe I'll get asked to go play in Roscoe or even over in Elk Valley." Obviously she envisioned a whole concert tour as a result of this evening's performance.

Instead of calling her down for her lack of humility, Mama and Papa seemed fully as excited as Eunice. Up until that time all of us children had been rather doltish about displaying any talent our parents could hang their pride on. Even Melvin and I were preparing ourselves to bask in the praise that would most certainly come to our family after Eunice played.

The hall was filled to capacity with former and present members of our ward by the time we got there. The program was to be first, followed by a dinner in the basement, and then a dance when the chairs had been cleared out of the hall. This was by far the biggest social event of the year in our little town.

Eunice hadn't been told where on the program she was to perform, so she chewed her nails through the first half hour, figuring that Brother Phillips had forgotten he had asked her to play. All the other numbers went on—the jokes by Brother Frazer, who always



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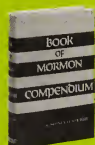
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got big laughs by using the names of our ward people in his stories; two readings by Arletta Tims; the rather shaky rendition by the ladies' trio; the tribute to the pioneers who had settled our valley. Each number was followed by enthusiastic but short-lived applause. It had been a long time since anybody but the Nortons had been asked for an encore, since Brother Frazer always told his entire repertoire of new jokes the first time he stood up, Arletta Tims always gave two readings without sitting down in between because she said if she was going to go to all the trouble of learning two readings, she wasn't going to take the chance of not getting to give one of them, and the ladies' trio always said it was all they could do to get through one song without being overcome by fright.

At last, right at the end, Brother Phillips presented his jewel.

"Our final number," he boomed, "will be a piano solo by Miss Eunice Blake. She will play 'The Battle Hymn of the Republic.'"

A murmur ran around the crowd. Eunice Blake? No one was aware that Eunice Blake even knew one end of the piano from the other.

Eunice got up and started rather limply toward the old upright piano on the stage, but by the time she had taken a dozen steps all her confidence returned. She strutted up the steps and sat down on the bench, carefully arranging her skirt. She flexed her fingers while the audience waited. Then suddenly she raised her hands and crashed into a resounding "Glory, glory, hallelujah," which practically knocked the audience off the chairs. She had decided to do it that way to get their attention; then she would tone down to some soft, melodic passages from which she would work back up to a mighty crescendo.

The effect was electrifying. By the time she finished playing, the



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audience was on its feet, and Grandpa Beal, who always led the Fourth of July parade in his Spanish-American War uniform, could scarcely keep from marching up and down the aisles.

There was a burst of applause, which overwhelmed even Eunice's mighty chords. Mama and Papa beamed with pride, and Melvin and I were proud that she was our sister. Herbie jumped up and down, screaming, "Glory, glory, hallelujah."

Eunice's face was flushed with triumph as she stood up and bowed to the audience. I don't know where she learned to bow like that, but she did it as if she had been accepting applause all her life.

Again and again she bowed. Then, as the audience continued to applaud, her look of triumph was replaced by one of confusion.

"They're clapping her up," Herbie exclaimed, his own hands spitting together so hard that his fat cheeks jiggled.

Suddenly Mama and Papa looked at one another in dismay, and even Melvin and I felt a chill. Not one of us, including Eunice, had thought about an encore. But now the audience was asking for—nay, demanding—one.

"Play some more," someone called, and several people repeated it.

Eunice was bewildered. She came to the edge of the stage and said something, but no one would listen. Finally, with a frightened look out at us, she went back to the piano. Mama stiffened and held her breath, and Papa groaned a little, way down deep in his throat. "Poor little kid," he whispered.

The audience quieted and Eunice cast one more desperate look out at us. She said later that she considered doing "Battle Hymn" again but figured that it wouldn't be right to play the same thing twice. So she played "Kittens at Play." I could have done it better than she did. Herbie could have done it better. Her hands trembled, and she hit all the wrong notes.

The audience was stupefied. What had happened to the *artiste* who had sat there a few minutes before? This was just plain Eunice Blake, plunking through a silly tune any child could play. Was someone trying to put something over on them? Fickle, as any audience is likely to be, they forgot the majesty of her

first rendition. What they would remember was her laborious struggle through "Kittens at Play."

There was some polite applause at the end as Eunice slunk to her seat. Mama whispered, "We're proud of you," but Melvin and I slid down in our chairs. Papa, his arm around Eunice, made us stay for dinner, even though none except Herbie managed to eat much. People were polite. They told Eunice that she did fine, although their eyes slid around a little when they said it. We didn't stay for the dance. Eunice wanted to go home.

"Mama," she said as we walked along, "may I take lessons from Mrs. Earle again?"

"You certainly may," Mama said. Then she added, "I think you have real talent."

"Not as much as I thought I had," Eunice whispered.

Melvin cleared his throat. "I'll bet it won't take you any time at all to play 'Welcome to May' as well as me and Darlene."

Eunice winced a little, and suddenly I was sorry for her. Maybe it wasn't good for something to come too easy.

"Maybe Mrs. Earle can start you out in a different book," Mama said. I don't think she could face three practice periods a day on "Welcome to May."

"Mama," Eunice said, and then was quiet for so long we thought she wasn't going to say anything anyway. "Mama," she finally continued, "I found out something. You can't play a concert if you only know one tune."

Mama, Papa, Melvin, and I all moved in close to Eunice. She had been proud, oh, indeed she had been proud. But then so had we—and eager, too, to share in her glory. We had all taken a tumble, but she the farthest of all. And what was a family for if not to get in there and pick up the pieces after a fall?

Melvin and I each took one of Eunice's hands. People might laugh at what she had done, but they just better not laugh in front of us. Eunice smiled at us and squeezed our hands. Mama and Papa walked close on our heels, their hands touching our arms now and then.

Only Herbie marched on ahead. "Be thwift, my thoul, to anther Him, be jubilant, my feet," he sang, and all of us unconsciously fell into step. ○

Interval of Renewal By Louise Darcy

*Here where swift-flowing water rushes
Over the rocks with rapids foaming white—
Here where the banks are green and tree-lined,
There is a welcome calm by day or night.*

*Here in this place the world of crisis
Seems distant and the heart may find release,
Gathering strength from blest renewal
To serve with deepened will the cause of peace.*

THE GOSPEL & RESPECT AUTHOR

● Newspapers, magazines, television, and radio—all our mass media—are full of accounts these days dealing with insurrection, rioting, rebellion, and opposition to law. These reports do not confine themselves to any particular age group.

In the aftermath of dozens of riots, and caught in the maelstrom of seemingly uncontrollable trends, many persons in society stand aghast at what they see but are unsure exactly how to restrict its momentum.

FOR LAW!

By Dr. Sterling R. Provost

What, then, does the gospel say about respect for law and its orderly processes?

Law is an eternal principle. All men are subject to some degree of law and regulation. The Lord has declared that "unto every kingdom is given a law; and unto every law there are certain bounds also and conditions." (D&C 88:38.)

To those who would attempt to render themselves inviolate under the law, the Lord states unequivocally:

"... that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by the law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.

"All beings who abide not in those conditions are not justified." (D&C 88:34-35, 39.)

On one occasion a group of Pharisees approached the Master on the issue of paying tribute money. As always, the Savior perceived that their intent was to entrap him, so he answered by requesting that they bring him some tribute money.

"... And they brought unto him a penny.

"And he saith unto them, Whose is this image and superscription?

"They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:19-21.)

How do we distinguish between the things that are Caesar's and those that are God's? When and why should an individual obey his government, his Church, his employer, and others? Answers to these questions reveal the continuing struggle of the human spirit for freedom.

Church authorities have always endeavored to instill within the membership a knowledge and conviction that authority, both political and ecclesiastical, is given to men in order that confusion might be avoided.

Rebellion is a common occurrence in today's world. The reasons for such behavior, however, vary. For some, rebellion is willful disobedience, while to others it is a diversion from routine. There are those who rebel because they honestly think changes are needed.

However, in order to perpetuate an orderly society, we all need to conform to certain laws. All persons need to know that in most matters there are standards of conduct. Should an individual feel that his personal rights have been jeopardized, he is free to follow a course of action that will legally and rightfully plead his cause.

In his address at the semi-annual general conference in October 1965, President Hugh B. Brown affirmed the Church's position on obeying, honoring, and sustaining the law:

"Unfortunately, there are those among us today who

Dr. Sterling R. Provost, research and veterans certification officer with the Utah State Coordinating Council of Higher Education, is a member of the South Cottonwood (Salt Lake County) Second Ward. He was formerly president of the Laie, Hawaii, community association and has served on three stake high councils.

advocate breaking the law as one means of calling to the attention of the nation that some have not been given the full benefit of the law. They argue that the laws they break are minor and that the breach is useful and justified because it assists in the enforcement of a greater law. This reasoning is fallacious and inconsistent with Christian principles. To follow such thinking is to decide that every man is entitled to choose which law he will abide and which he will violate. No orderly society can be established on such theory. There are lawful ways and means of securing all human rights, and one does not foster Christian virtue through irresponsible breaking of the law. Seeds of anarchy are sowed in the minds of those who follow a lawless course. Anarchy was never the way of God but rather the way of Satan. Recent riots in various parts of our country emphasize this alarming trend. These lawless demonstrations are often instigated . . . against authority, against discipline, against the orderly government of society and every symbol of authority." (*The Improvement Era*, Vol. 68 [December 1965], p. 1103.)

In the final analysis, apparently, we are to rely upon the Lord to resolve many of these struggles, for he has promised: "For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill—I will fight your battles." (D&C 105:14.)

St. Agapet said, "When we live habitually with the wicked, we become either their victim or their disciple; when our association is with virtuous men, we form ourselves in imitation of their virtues, or at least lose some of our faults."

One of the most impelling laws of nature concerns the desire to seek approval from one's peers or comrades. If a group has sinister designs, then a person must achieve these designs in order to win the group's sanction. For a disciple of truth, however, his objective will be to merit the approbation of his Father in heaven.

As a result of one's associations, lasting habits will be formed, and one often determines his own degree of allegiance to the Church. He formulates his system of values as to the worth of culture and refinement, and he establishes his relation to society and determines the contribution he will make for its betterment—all through the influence of those with whom he associates.

Probably the most challenging problem of society today is to restrict uninhibited behavior through the establishment and enforcement of controls. Everywhere adults and youth alike are insisting upon "greater unrepressed freedoms." Some fail to recognize in their quest that there is a line of delineation

between what constitutes *their* freedom and the restricting of another's rights. As to man's right to profligate himself, President McKay said:

"Free agency is the impelling source of progress. But with free agency there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. If man were coerced to do right at all times, or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second.

"Thus we see that man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to truth, misery." (*Secrets of a Happy Life*, p. 154.)

It would, therefore, seem wisdom that man should exercise his freedom within the bounds that the Lord prescribes. However, the Savior said to the Prophet Joseph Smith that "it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward." (D&C 58:26.)

When asked the secret to governing his people without coercion, Joseph Smith is reported to have said: "I teach them correct principles, and they govern themselves." (*Millennial Star*, Vol. 13, p. 339.) This concept epitomizes the ideal of control.

As in most matters, the responsibility inevitably falls upon the individual to bring into alignment his personal wishes and to exercise his God-given rights in a manner that the Lord intends that he should. This means that he must learn to control himself and his appetites and channel his efforts in praiseworthy pursuits.

The family is the most important of all institutions. It is properly composed of thoughtful and dutiful husbands, sensitive and faithful wives, and obedient and respectful children. The higher the type of family life, the more fully will its members fulfill their responsibilities to each other, the Church, and society.

A series of studies on delinquency conducted several years ago at Harvard University reveal that:

1. Six out of every 10 juvenile delinquents have parents who drink to excess.
2. Three out of four are permitted by parents to come and go as they please.
3. Three out of five are from homes where there is discord between parents.
4. Seven out of 10 are from homes where there is no attempt at group or family togetherness activities.
5. Four out of five delinquent boys say their mothers were indifferent to them.
6. Three out of five delinquent boys say their

fathers were indifferent to them.

7. Four out of five have parents who take no interest in the children's associates.

8. Few received religious training of any kind.

Because Latter-day Saints are not merely living for the moment but have eternal goals in mind, their relationships should be formed for eternity. Parents must show a deference for each other and demonstrate a singularly sincere respect for authority—both ecclesiastical and secular.

A truly happy home is one in which authority is democratically exerted, yet the presiding priesthood bearer takes the lead. Each family member in such a home realizes that his viewpoint will be honestly considered before a final decision is reached. Differences of opinion can be shared, but once a unity of thought has been reached, it becomes binding both in and out of the home environment. By its very existence as a unit, life in the family can make more meaningful the purpose of authority.

Authority is not an end unto itself; rather, it provides the means whereby man can achieve those things

which are of meaningful consequence in his life and the lives of others.

President Hugh B. Brown has said:

"We bring to you also a challenge and a charge, for there is great work to be done, great tasks lie ahead. Your job and ours is to teach our people to respect authority both in church and state, to obey the law, and be made amenable to discipline. We must imbue them with a sense of loyalty and patriotism. Our people should not join in the demonstrations and marches in defiance of law and order nor should they join organizations whose purpose is to undermine and put in question the integrity of our leaders, whether in Church or State.

"With a loss of respect for the laws of the land there comes a corresponding loss of respect for the laws of God. Your job and ours is to educate the hearts of people. Teach them to have a discriminating sense of values, to enrich their personalities, live abundantly, and glorify their intelligence with the warmth and glow of love of God and fellowmen." (*The Abundant Life*, p. 240.)

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Lest We Forget



Karl G. Maeser

By Albert L. Zobell, Jr.
Research Editor

● Outwardly the brilliant young principal, Karl G. Maeser, was happy. Like many of his fellow schoolmen in the German-speaking world, Maeser, who taught at the Budich Institute, Neustadt, Dresden, was well-trained with the skepticism that seems to be a part of higher education. Inwardly he did not like the unsatisfactory condition of a mind that must rely on the ever-changing propositions of speculative philosophy.

He admired Martin Luther but believed that his work had only been initiatory at best.

In searching for something to which he could tie, he chanced upon a pamphlet attacking the Mormons. The author was so illogical and sarcastic that his words aroused the teacher's curiosity. Investigation proved that there were no Mormons in the German state of Saxony, but he accidentally found a newspaper saying that there were members in Denmark. In further research

he found the address of President John Van Cott of the Scandinavian Mission, to whom he immediately wrote. The reply came that neither that mission president nor his secretary understood much German, but he was referred to President Daniel Tyler of the Swiss and German Mission at Geneva. Maeser immediately sent a second letter of inquiry.

When the letter was opened at Geneva, one of the elders believed it to be a trick of the German police, and that as such it should be returned without answer. President Tyler did not agree, stating that he would send it back as suggested, but if the Lord was with the writer, the letter would come back again with more added to it.

Principal Maeser had the letter returned to him without any explanation or signature. Naturally he felt insulted and wrote again to Copenhagen. President Van Cott

immediately answered, apologizing, saying that President Tyler was a good and wise man, and that the Maeser letter was being sent to Geneva with an endorsement from President Van Cott.

This led to a long correspondence between Elder Tyler and Maeser. Pamphlets and books were forwarded. Maeser, still in his twenties, saw that they were poorly written from a literary viewpoint, but there was a gnawing feeling that "Mormonism" was a much bigger thing than he had anticipated. He requested that a missionary visit him.

A few weeks later Elder William Budge arrived at the Maeser home. Though he spoke German with difficulty, he had a winning and dignified personality, creating in the Maeser home an influence that hallowed the principles advocated. About eight weeks later word came that Elder Franklin D. Richards of the Council of the Twelve, who was then president of the European Mission, and Elder William Kimball were coming to Dresden. After a few interviews with Elder Richards, with Elder Budge interpreting, Maeser decided to be baptized: this took place October 14, 1855.

On coming out of the water of the Elbe River, Brother Maeser lifted both hands to heaven, praying: "Father, if what I have done just now is pleasing unto thee, give me a testimony, and whatever thou shouldst require of my hands I shall do, even to the laying down of my life for this cause."

There seemed to be no response to this plea, and the baptismal party started walking to the Maeser home.

Brother Maeser was walking between Elder Richards and Elder Budge, with the others dropping behind so as to attract no attention. The conversation turned to the authority of the priesthood, with

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Elder Budge acting as interpreter. Suddenly Brother Maeser stopped Elder Budge, realizing that he was understanding President Richards as he spoke in English, and that the apostle was understanding the questions phrased in German. The conversation continued thus until they arrived at their point of separation, where the manifestation suddenly ceased as it had come.

It had not seemed strange to Brother Maeser while it lasted, but then he asked Elder Budge what it had all meant. The missionary replied that surely God had given him a testimony.

Within a year Brother Maeser resigned his teaching position in Dresden and traveled to London, the first step on his way to Utah. There he became engrossed in Church activity, diligently studying English as well as the gospel.

He arrived in America July 4, 1857, and intended to work a few weeks in Philadelphia, but he could not find work there. In the midst of these circumstances he was called to fill a mission to the South. He labored in Virginia most of the time, financing himself by occasionally teaching music to members of prominent southern families.

After his mission he returned to Philadelphia, where he earned enough to continue the journey to Utah. On the journey, in 1860, Elder Maeser found real brotherhood in that others, more physically able, were always on hand to aid him in harnessing, hitching, and driving the oxen.

He opened a school in an old meetinghouse and granary in Salt Lake City. In 1861 he was appointed to direct the Union Academy, and in 1864 he became the private tutor of the children of Brigham Young. At the April 1867 general conference he was called to fill a mission to Germany

and Switzerland. There he continued to use his teaching ability, and with his writing ability he founded the mission paper, *Der Stern*.

When he arrived home to Salt Lake City in 1870, his wife returned to him a fifty-cent piece that he had given her, the only money that he had had at the time of his mission call.

In April 1876 he was called to head the Brigham Young Academy, Provo, Utah, which had been functioning since the previous October. "I want you to remember that you ought not to teach even the alphabet or the multiplication tables without the spirit of God," President Young instructed him.

In 1888 the First Presidency called Karl G. Maeser to become the first superintendent of all Church schools. For two years he served in this new position as well as in his position at Brigham Young Academy; then in 1890 Benjamin Cluff was appointed to assist him at the Provo school. On January 4, 1892, Dr. Maeser concluded his direct connection with the academy. Dr. George H. Brimhall, later a president of Brigham Young University, said of Dr. Maeser's teaching ability: "Love was his bow, and truth was his arrow."

He served as second assistant and later first assistant in the general superintendency of the Deseret Sunday School Union. In January 1894 he was called on a mission to California, to direct the Church educational exhibits at a fair in San Francisco. Returning home, he was made a member of the Utah State Constitutional Convention.

Karl G. Maeser passed away February 15, 1901, and it was said of him: "The truth which he so tactfully, but with force, impressed upon the hearts of the children of his time, is the monument that shall perpetuate his memory, enshrouding it with living freshness in generations yet to come."

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The Presiding Bishop
Talks to Youth About

Repentance

● Advancements in the space program in recent months have been a great technical achievement on the part of many great minds. The Apollo 8 mission, for example, was a great success scientifically—but in addition, it provided some great lessons that we can apply to our personal lives. One such lesson involves an important concept in space guidance called mid-course maneuver. Immediately after the Apollo spacecraft was injected from earth orbit, instruments on the spacecraft and at tracking stations on earth started measuring the course that was being followed and comparing it with the course that must be followed if the mission objective was to be reached.

We have a gift similar to the guidance instruments in the spacecraft that tells us when we are deviating from the course of righteousness. Mormon, the Nephite prophet, commented on this “guid-

ance” system. He said: “. . . it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

“For behold, the Spirit of Christ is given to every man, that he may know good from evil. . . .” (Moroni 7:15-16.)

Just as there are tracking stations on earth following the Apollo, so we have tracking stations vitally interested in the course of our lives. These tracking stations include our parents, bishop, quorum presidency, home teachers, quorum adviser, teachers, and others. These people are strategically stationed in our lives to help us maintain our course toward exaltation.

It is vitally important that the slightest deviation from the desired course is corrected imme-

diately. In our lives we need to be sensitive to the promptings of the Spirit of Christ; in addition, we need to heed the counsel of parents and leaders who are interested in our success.

When we detect some deviation from the course of righteousness, the Lord has made provision, through his atonement, for us to execute a mid-course maneuver or correction; this process is called repentance. It is a process whereby we can bring our lives back on course and continue toward our objective of eternal life.

We need to be particularly aware of what seem to be little deviations—for these so-called little deviations can thwart our entire mission. The Lord has said, “For I the Lord cannot look upon sin with the least degree of allowance.” (D&C 1:31.)

He has said this because he realizes the cost of even a little

... we have tracking stations vitally interested in the course of our lives.



error or deviation from the course leading to exaltation. We cannot excuse sin or error in any form in our lives; we need to continually assess our position on the course of exaltation, and when necessary, we should make a mid-course maneuver and repent of our mistakes and bring our lives back on course.

One of the great blessings that the Lord has given us is the power to redirect the course of our lives. We can do this only because of the atonement of our Savior. He has made it possible for us to redirect our lives through repentance and thus not have to suffer the eternal consequences of our deviations from the course of righteousness.

Just as there are essential steps that must be followed to effect a mid-course maneuver, so there are certain conditions that must be met if repentance is to be effected.

The first condition for true repentance is to be conscious of our faults and mistakes. President McKay has said, "What progress can there be for a man unconscious of his faults? Such a man has lost the fundamental element of growth which is the realization that there is something bigger, better, and more desirable than the condition in which he now finds himself. In the soil of self-satisfaction, true growth has poor nourishment. Its roots find greater succor in discontent."

"Heaven pity the man who is unconscious of a fault!"

Second, there must be sorrow for sin—not merely remorse, but true sorrow. The apostle Paul spoke of this type of sorrow as a godly sorrow. In writing to some repentant Saints at Corinth, he said:

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that

ye might receive damage by us in nothing.

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. 7:9-10.)

Third, when we have come to a knowledge of wrongdoing, and are truly sorry for it, the next step is to confess that we have done wrong.

The Lord has said: "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

To whom should we confess our sins? In the Doctrine and Covenants is this statement: "... I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death." (D&C 64:7.)

From this scripture we know we should confess our sins to the Lord. Serious transgressions should also be confessed to our bishop, who is a "common judge in Israel."

Fourth, we should seek to bring about a restitution for the wrong that we have done. Our repentance will be meaningful only if we are reconciled with those whom we have wronged.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

Fifth, we should stay on course. Having made a mid-course maneuver or correction, we should not repeat the error.

To reach our ultimate goal of exaltation, we must continually monitor our thinking and behavior; and as the occasion requires, we should repent in order to bring our lives back on course.



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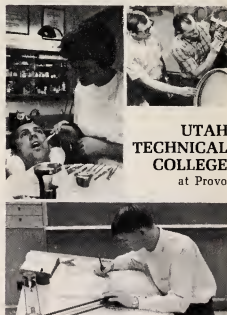
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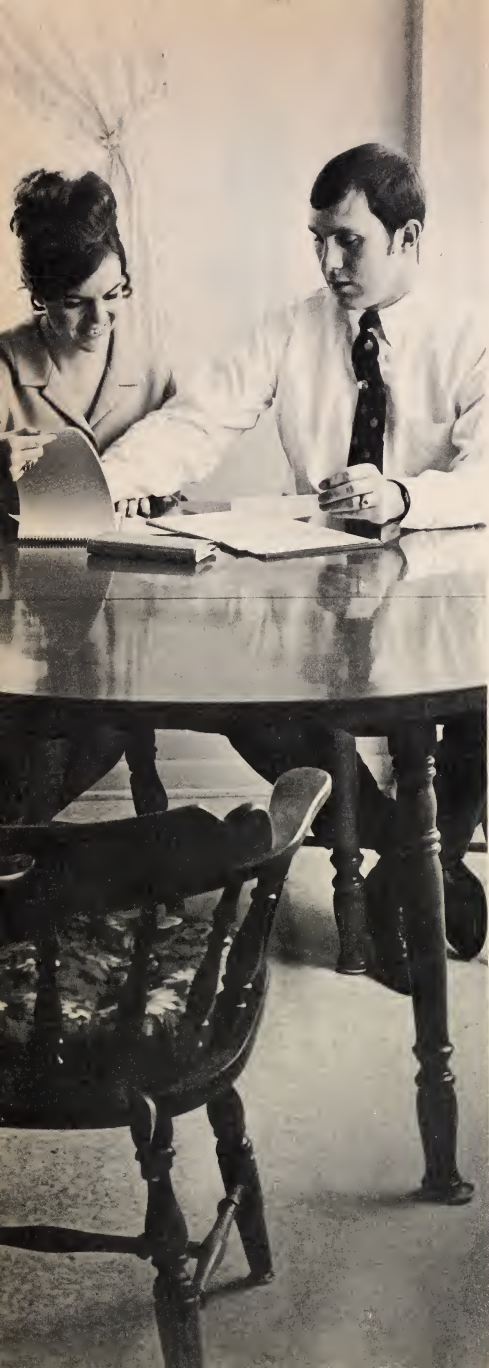
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Sound advice on how
and why each head of a family
should prepare a will

Planning

(Author's comment: This article is directed to the head of the family. Each mother, however, should read the article in its entirety, for it concerns her welfare and that of her children.)

● Prepare for the future. Be ready for an emergency. For years, Church leaders have been stressing family preparedness. As a Latter-day Saint father, you have a responsibility of shielding your family from the unforeseen.

What if an unexpected accident were to take you from your family? Many widows and children would soon exhaust the provisions left them. An essential part of family preparedness is family estate planning. It is well to ponder the consequences of not properly providing for your family: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.)

The family is the cornerstone of life. Nevertheless, the security of the family is often neglected. This fact was illustrated several years ago by a *Reader's Digest* poll, which revealed that four out of seven adults have done nothing about planning their estates. (The term "estate" refers to all of your properties, including but not limited to such things as real estate, investments, savings, insurance, and business interests.) Death always seems to come at the wrong time. This is especially so for the families of those four out of seven people who, through neglect or indecision, fail to provide for their loved ones.

In the Book of Mormon, Nephi states that the Lord

J. Randolph Ayre, an attorney with Boise Cascade Company in Idaho, has long observed "the difficulties attendant with not properly planning for the future; too many have been left destitute through failure to plan."

Photo by Eldon Linschoten

Posed by Linda and Russell Callister

for the Future

By J. Randolph Ayre

gives no commandment "save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.) There are ways for you to provide for your family's future *if you act*.

Your estate should be able to provide you with security during retirement and your family with independence and security after you die. Check the adequacy of your estate by answering the following questions:

Who? To whom will you leave your properties? Consider carefully those loved ones for whom you want to provide. Distinguish between your "must" beneficiaries, such as wife and children, and others who do not directly rely upon you for support. Think about the needs and capabilities of each beneficiary. Can he or she handle money or property? Does failing health or a special education requirement demand that one beneficiary be given more than another?

Why? Your gift to each loved one must be geared to meet his or her needs. Your son, for example, might better use part of your properties for his education, while your daughter might need financial protection from a designing or incompetent husband. Your wife will need a home, regular income, and extra cash for illnesses or other emergencies.

When? Ask yourself at what point in time after your death each beneficiary will need help. For example, a wife with a young family will need immediate and long-lasting help. A son may need special help upon reaching college and mission age. A family business may eventually go to a son, but not until it has given lifetime support to the decedent's widow.

What? What properties do you have that can be used to take care of the needs of your family? Take a careful look at your family business, real estate,

securities, and insurance. What are these properties worth now? What could they be worth in five, ten, or twenty years? Do they really represent security and freedom for your family?

Chances are you will find little comfort in reviewing your properties. If you are salaried or self-employed, the family's main source of income may cease at your death. If you own a small business, your wife may or may not be able to keep it going, especially if she must also run a household or work with partners. Most homes are mortgaged, savings are usually small, and investments are negligible. The only other major asset is insurance. Even here the prospects may be dismal, since many families carry insufficient amounts of insurance.

If, in reviewing your estate, you find it financially deficient, take corrective steps immediately. A program that combines systematic savings and investment with appropriate insurance coverage will give your family a good hedge against the unexpected. If you can participate in a retirement program or qualify for Social Security, you will want to determine whether these programs could be advantageous to your estate planning.

How? The rest of this article will be devoted to the tools that can be used in building your estate plan.

From biblical times to the present, a will has been used as a written instrument by which a person directs how and to whom his property will be distributed upon his death. In some states, a handwritten will is valid if entirely written, dated, and signed by the testator's own hand. Caution should be exercised in the use of such wills. A "homemade" will may be worse than none at all. It may be misinterpreted, illegally executed, ambiguous, or unenforceable. To

“For a Latter-day Saint family, the designation of a guardian is doubly important”

protect your estate and your family, seek the advice of qualified legal counsel and have him prepare your will.

Many people ask the question: “Do I really need a will?” Yes, you do—for the following reasons:

1. *To provide for property distribution.* By using a will, you can designate the person or persons who will receive your property at death. But even if you die without a will, the laws of the state in which you live will prescribe how your estate will be distributed. The big question is whether you want your estate distributed according to your own personal desires as set forth in your will or according to an inflexible, arbitrary rule set forth by the laws of your state. For example: According to the laws of many states, if a man dies without a will and is survived by his wife and one child, half of his property goes to the wife and half to the child. On the other hand, if he has two children, one-third of his estate will go to his wife and two-thirds to the children. Such a situation could unduly bind a mother's hands, since she might not be free to use the children's money even for their own support. Such a situation can be avoided through the use of a will.

2. *To provide a guardian.* You and your wife would never leave home for an evening if you were unable to find a qualified baby-sitter for your children. By the same token, you should not leave your children unprotected by failing to have a will that designates a guardian. Such things as head-on collisions have left many minor children without parents. In your will you should name the person you want as guardian for your children should something happen to you and your wife. This all-important decision is left to the court in the absence of such a designation. For a Latter-day Saint family, the designation of a guardian is doubly important to insure that your children continue to be reared according to Church standards.

3. *To insure death cost provision.* With a will you can make provisions designating who of your heirs will bear the burdens of debts, taxes, and other costs. Since these items could be substantial, it is important to decide how they shall be shared by the heirs. Say, for example, your son needs a minimum amount to provide for his needs on a mission. His mission could

be jeopardized if you were to die without a will and his share of your property was reduced by taxes below the level necessary to sustain him in the mission field.

4. *To take care of specific bequests.* Of their own initiative, courts are reluctant to determine which pieces of property should go to whom. Normally, a husband will want his wife to keep the family home and its furnishings. He may want heirlooms to go to a daughter and a business interest to a son. A will makes it possible to designate who is to receive what. By using a little personal foresight (something the court cannot do for you), you will insure that the right property is given to the right person. This can also help avoid a lot of intrafamily bickering.

5. *To provide for tax savings.* Just dying can cause taxes. As a rule of thumb, if an estate is under \$60,000, there will be no federal estate tax, and depending upon the state of domicile, little or no state inheritance tax. When an estate is between \$60,000 and \$120,000, federal tax can be avoided and state tax minimized by tax planning. With estates in excess of \$120,000, tax considerations are important, because lack of planning can result in the unnecessary payment of sizeable death taxes.

If your estate is likely to fall within a taxable bracket, serious consideration should be given to seeking advice on tax planning from an attorney skilled in estate tax matters. Bear in mind that there is nothing unscrupulous or immoral about tax-saving plans.

6. *To appoint a fiduciary.* Whether you have a will or not, the court will appoint a bank or a person to manage your estate. If you have a will, you can name this person as the executor. If you do not have a will, someone on behalf of your estate will request the court to appoint an administrator. The duties of the executor or administrator include collecting and keeping invested your properties, paying your debts and taxes, filing claims, and in general doing all those things that you yourself are required to do to maintain your property. Because of the important duties of this person, it behooves you to designate in your will as executor a person who you know is competent and able to protect the best interests of your estate and your heirs.

Settling an estate is no mere formality. It takes time and requires special qualifications if the work is to be done properly and economically. For this reason, think twice before naming a relative or friend to be the sole executor of your estate. Sentimental reasons should not influence your decision. You need competent help to oversee your properties for the benefit of heirs of the estate. Equally important is the fact that

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“Joint tenancy, like a semaphore, is a sign of possible danger”

the executor should be impartial. If he is a beneficiary under the will, his interests as a beneficiary may conceivably be in conflict with his duties as executor. He may not be absolutely impartial in his dealings with all the other beneficiaries. In naming an executor, you might want to consider a professional executor, such as a trust company. Savings created by a professional trustee may well exceed the cost of its services.

In addition to the reasons already listed, a will can contain such other beneficial tools as trusts and powers of appointment. Being a flexible document, a will can be changed at any time to meet new needs or conditions. As a matter of fact, each will (especially an older one) should be reviewed periodically to ensure that it takes care of the current needs of your family. A new addition to the family, a now independently wealthy child, a relative recently seriously injured are matters that may prompt you to change some of your original gift provisions. One word of caution: The laws relating to wills are complex and technical. This makes it imperative that you consult with an attorney before changing an existing will or making a new one.

In addition to wondering why he needs a will, a person may wonder what will happen to his estate.

At death, your estate will be probated. Because there are so many misunderstandings surrounding this concept, it might be well to note the functions of the court when it probates an estate. Briefly, this proceeding is designed to protect widows, orphans, and other survivors from claims—groundless or otherwise—that may be asserted against properties formerly owned by the decedent.

Generally, the most significant creditor is the government. The court determines taxes and sees that they are paid. It also determines all other debts and sees that they are likewise paid. As soon as this is done, the court enters an order that prohibits all future claims against the properties of the decedent.

Said Charlie Brown to his wife: “But dear, we don’t need a will. I put our property in joint tenancy.”

If you’re Brother Brown’s wife, watch out! Joint tenancy, like a blinking semaphore, is a sign of possible danger. Why? Joint tenancy is a form of ownership. It requires an instrument in writing that contains words to indicate that two or more persons own a piece of property together as “joint tenants.” For example, if your house is in joint tenancy, the deed probably reads

something like this: “Mr. X and Mrs. X, his wife, grantors, Salt Lake City, County of Salt Lake, State of Utah, hereby grant to [your name] and [your wife’s name], his wife, as joint tenants with full right of survivorship and not as tenants in common.”

Property held in joint tenancy is unusual because creditors of a decedent cannot assert any claims against it. At death the law treats this property as though the decedent had never had any interest in it. The advisability of using joint tenancy as an estate tool depends on your circumstances.

Advantages of joint tenancy: Property held in joint tenancy does not need to be probated. This could result in a savings of time and some cost. With small estates, joint tenancy might well be considered. However, use it with caution.

Disadvantages of joint tenancy: At death, the surviving party automatically owns the entire property. Check to be sure that this is the person you want to have this property at your death. You may intend certain property to go to certain heirs, but if your property is in joint tenancy, it goes to the joint tenant. A will can be changed at any time; joint tenancy may be changed only with the consent of the joint tenant, and that person may not be too anxious to give up his half of the property. Watch out if two families are involved. For example, if both spouses have been married before and both have children by their previous marriages, the children of the first spouse to die would be disinherited, with the entire joint tenancy property going first to the surviving spouse and then probably to his or her children.

If you decide to use joint tenancy as an estate tool, bear in mind that you still need a will. After all, a number of things, such as heirlooms and personal effects, cannot be held in joint tenancy. You will need a will to ensure that all of your property is properly distributed among your heirs.

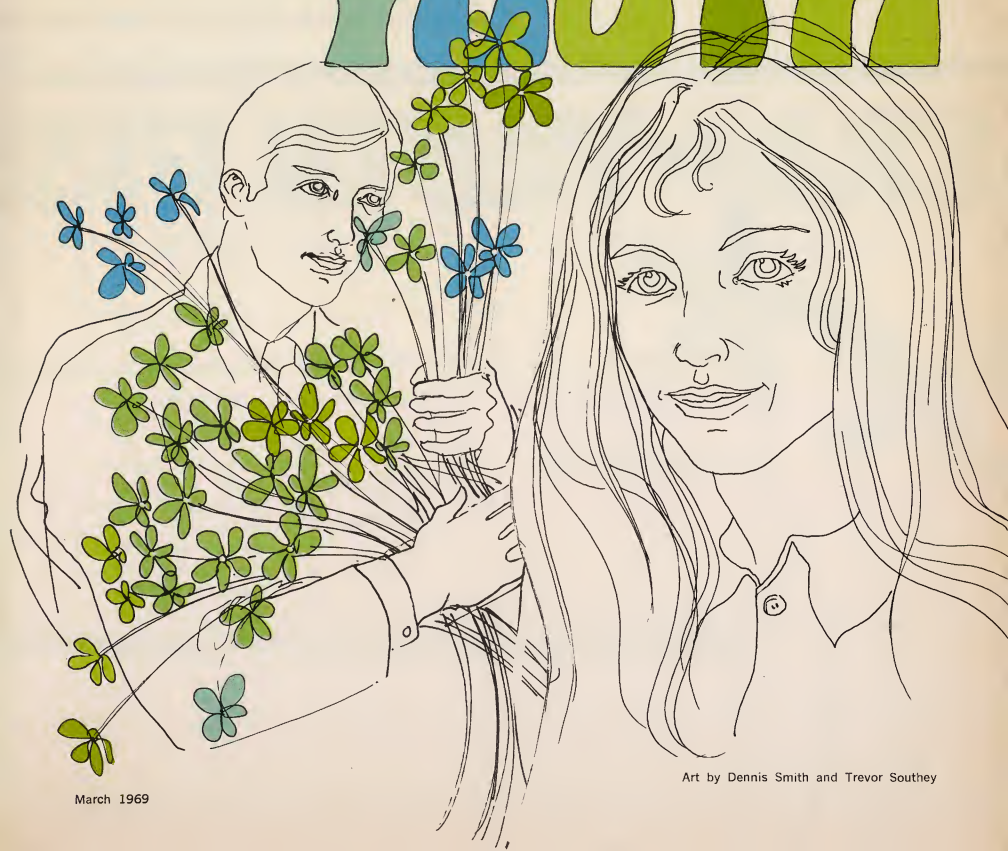
The Bible speaks of two wardrobes: a spiritual and a physical one. As a father you must recognize your duty to clothe your family in both wardrobes. You must constantly give your family spiritual leadership. And you must also provide them with material security now and for the unforeseeable future.

The Lord declared in this dispensation: “And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown.” (D&C 75:28.)

It is so much better to pay the small cost of doing something rather than the great cost of doing nothing. Put your home in order. Provide for your family’s future by doing your estate planning. ○

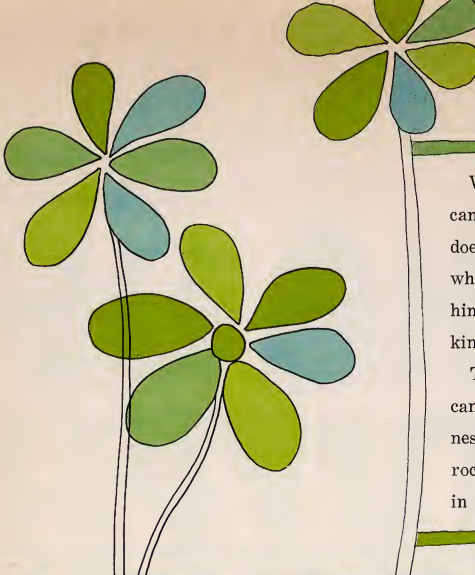
Marion D. Hanks, Editor
Elaine Cannon, Associate Editor

ERA OF YOUTH



Art by Dennis Smith and Trevor Southey


March 1969



What is it like to be a Mormon student on a small campus? What do you do for social life? What part does religion play? How do you find friends and where does one get leadership experience to prepare him to be a contributing member of society and the kingdom of God on earth?

The Era of Youth gives you a view of life on a small campus as we visit the College of Southern Utah, nestled in Cedar City, in a valley near the famous red-rock cliffs of Cedar Breaks. It is one of many campuses in the world where LDS students study and live, fall

ERA OF YOUTH VISION



LDSSA LEADERS

Bill Baker . . . president of LDSSA . . . mission to western Canada . . . 1967-68 CSU student body president . . . will graduate in business education this spring . . . raised on a dairy farm.

Don Marchant . . . vice-president . . . former president of Southern Utah seminary regional council . . . mission to Norway . . . speech major . . . active with campus radio . . . received the "pacesetter" award in November 1968 for outstanding leadership at CSU.



in love and prepare to step forth into the larger world. This small college has a student body of about 1,700 students but boasts a significant curriculum, an honored faculty. The student has a wealth of opportunities for personal development through the annual Shakespeare Festival, excellent music, athletics, and other programs.

The LDS student has the special blessing of the institute of religion, campus stake, and Church-sponsored social organizations under the correlating agency of the LDS Student Association.

Royden C. Braithwaite, president of College of Southern Utah, is much loved by the student body, and when asked about Mormon influence and programs on campus, he had this to say: "Their basic philosophy and goals, which motivate all that is done for the students, the college, and the community, serve to move the college toward the realization of its destiny to benefit the student."

On these pages is a quick look at the leaders of Latter-day Saint students attending CSU and the lovely campus itself.

TS CSU COLLEGE OF SOUTHERN UTAH

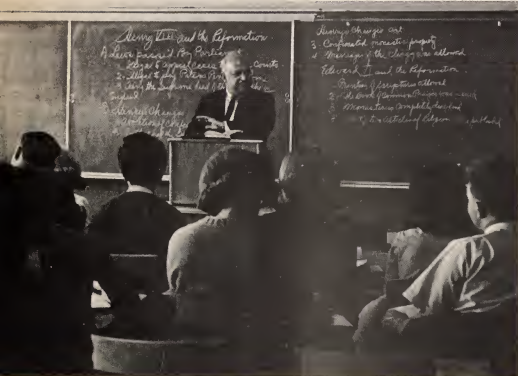


Lana Hutchings . . . vice-president . . . elementary education major . . . graduate of Dixie College . . . a girl who quietly loves the Lord and treats her peers with respect . . . planning a June wedding.

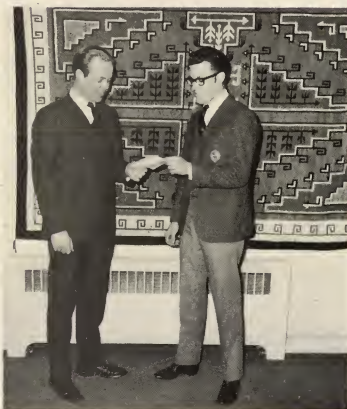
Robert B. White . . . stake president . . . a successful banker and leader in community affairs . . . raised on a farm and educated in agriculture . . . sportsman and horseman . . . father of five . . . sensitive to people and issues.

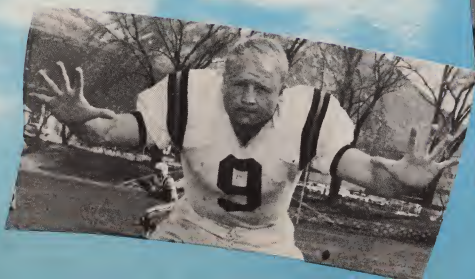
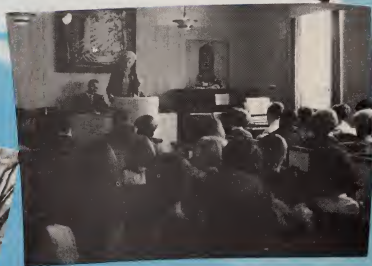
Joseph C. Felix . . . education adviser at the institute of religion . . . experienced counselor of youth (practiced on his nine children) . . . efficient administrator . . . his love of the Lord makes scripture live . . . a mountain-lion hunter . . . active in preserving historical heritage of southern Utah.

Gilbert Hull . . . coordinator of student activities at the institute . . . educated in marriage and family relations counseling . . . raised on a cattle ranch in Idaho . . . finds great inspiration and relaxation in the outdoors . . . participated in high school and college boxing . . . father of four.



A campus is a world of its own, peopled by interesting students with talents and interests varied enough to bring success to all kinds of activities. Here is College of Southern Utah with some of the people who make things happen.





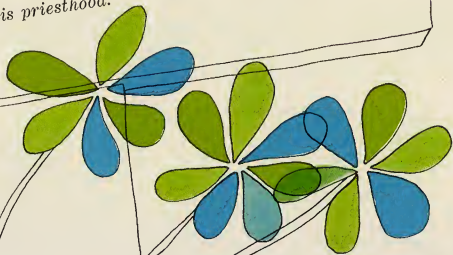
Psst!! WANT HELP SOLVING THE COLLEGE REBELLION?

By Gilbert Hull

It is really thrilling to be associated with a Church that trusts its youth and thinks ahead of its time in youth leadership.

In every direction today college students are expressing unrest and a desire to be more involved in policy-making that affects them. Many of these students are following a few immature pied pipers, but others are sincerely concerned about quality living and find little opportunity for leadership growth. While all about us students and administrations are struggling to be understood, the Church college student grows in leadership skills through his contact with adult leaders. Why? The Church trusts its youth. The philosophy of the Latter-day Saint Student Association is an example of wisdom in youth leadership. Young people on the LDS Student Council on the college campus are required to struggle for solutions to their local problems. They develop greater concern for the people they serve. We no longer talk about their being future leaders: they are—now, functioning under the trusting supervision of the priesthood leaders.

The solution, College America: Trust of youth—respect for responsible adult direction—youth involved in grass-roots planning—greater concern for people than for programs—love of God and honor for his priesthood.



THE YOUTH EDITORS

UTAH . . .

We were at a dinner party during the holidays and a great group of carolers appeared on the step. Surprise for Brother Hanks and Sister Cannon—when the singing was finished, your editors were each presented with a huge novel Christmas sock and a tribute from the young singers. We were full of joy! Among the carolers were Suzanne Harrington, Ilene England, Nancy Fox, John Morgan, Mike Dean, Joe Richards, Mike Weilenmann, Carolyn Dahl. Scott Anderson is class leader.



CALIFORNIA . . .

Mormon youth around South Gate, California, have leaders who help them stage the kinds of activities that get out the crowd and make precious memories. Sharing old-fashioned hay rides, frontier games, athletic events, and banana splits with teens you love is a great way to spend a day. Claudell Empey caught some of the Californians in action for us.



CALIFORNIA . . .

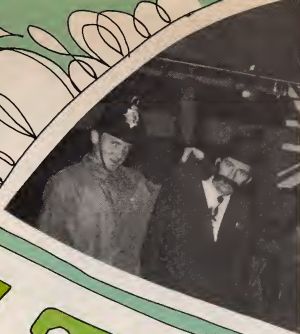
The Carmichael (California) Second Ward is very proud of the McManus family. Sister McManus has done an outstanding job in her position as YWMIA camp director and has been a great inspiration to the girls in her ward. This past year Sister McManus and her four daughters all received individual awards. The McManus family are converts to the Church. (From left to right: Lynda, Cynthia, Sister McManus, Ruth, and Jacquelynn.)



WASHINGTON . . .

Fashionettes, they call themselves, and they're a brand new council in North Seattle Stake called together to decide on suitable and stylish clothes for youth there. Eighty-five models showed their own clothing as approved by the council at a special fashion show recently. Mary Taylor is the stake YWMIA president.

WITH THE YOUTH



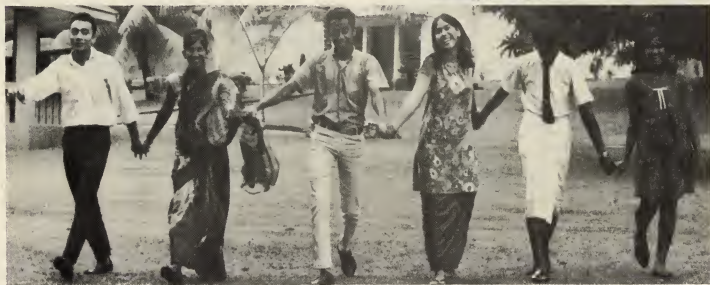
UTAH...

Students in the 15th Ward at Utah State University decided to show their parents how to have an all-out bazaar and carnival. It had an international flavor and a lot of work behind it. Girls made the aprons, novelties, and goodies. Boys built the booths, supplied the comic relief, and helped count the money. It has been declared by all that it was the event of the year.

ELANNE
CANNON

FIJI...

To be a youth in Suva, Fiji, and a member of the LDS Church too is a privilege but a challenge, according to Hiaigi Wesley. Most of the young people have parents who are not members. There is a unique combination of races and many different languages spoken, but youth work wonderfully well together to spread the gospel, lift the lives of their friends, and strengthen their own efforts in following the best paths.



CANADA . . .

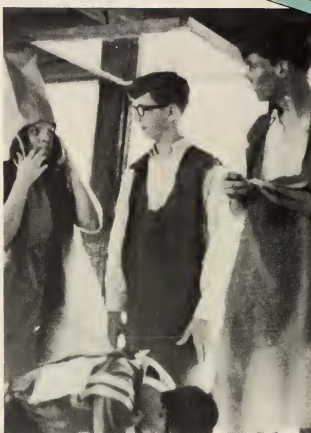
At the age of 12, Laurie Jean Stewart of Edmonton, Alberta, Canada, is well on her way to being an excellent homemaker. She was one of 18 semi-finalists in the Singer Young Style-maker contest and won an all-expense-paid trip to Montreal to compete in the finals. In addition to sewing most of her own clothes, Laurie also makes many clothes for her two-year-old sister. She plays the piano and violin and enjoys knitting and crocheting.



EDITORS WITH THE

MARYLAND . . .

We spoke to the Eastern Atlantic States Mission Youth Conference held in beautiful Seven Springs, Maryland, and were much impressed with the lively and responsive youth gathered to play, learn, and be entertained by the famous Mormon singing groups—the 3-D's and the Terry Sisters.



GERMANY

Brush up on your German, readers, and you'll recognize that *Jugendtagung* means youth conference. LDS young men and young women from Austria, Switzerland, and Germany gathered in Hamburg for a marvelous time, according to Heber Nielsen, an American who now lives in Germany. For five days the youth and their leaders reveled in the inimitable friendship with other members of the Church. They took a pleasure cruise and they danced. They listened to an organ concert at the *Planten un Blomen*, a famous garden exhibition in Hamburg. They competed in sports. They watched roadshows, and they drank in inspiration from Elder Thomas S. Monson and mission, temple, and stake presidents. And when not otherwise anxiously engaged, they scattered into various sections of the city and conducted a most interesting survey among non-Mormons. The results follow:



1. *Are you happy to be a German?*
5145 asked. 4399 (85.5%) "Yes" — 746 (14.5%) "No"
2. *Do you pray?*
5118 asked. 2021 (39.5%) "Yes" — 3097 (60.5%) "No"
3. *Do you think that the Ten Commandments are still applicable today?*
5134 asked. 2953 (57.5%) "Yes" — 2181 (42.5%) "No"
4. *Do you believe that Jesus Christ is the Son of God?*
5041 asked. 2348 (47.3%) "Yes" — 2657 (52.7%) "No"
5. *Would you work without pay for a good cause?*
5127 asked. 4239 (82.7%) "Yes" — 888 (17.3%) "No"
6. *Have you ever heard of the Mormons?*
5099 asked. 2917 (57.2%) "Yes" — 2182 (42.8%) "No"



YOUTH EDITORS.



MICHIGAN . . .

What a delightful way to get an education, poking about Greenfield with youth from Detroit Stake (Michigan). Norma Boyer set the whole thing up and Roma Hardy served as photographer. We saw the building where light globes were invented and airplanes first built and where many other historical "firsts" were accomplished.

TEXAS . . .

Vicky Von Bose, 19, a junior majoring in math at the University of Texas, has earned seven individual awards and has received a YWIA gold medallion. She has completed the campcrafter program and served last summer as a camp counselor. Vicky is a member of the Arlington Ward, Fort Worth Stake, and is currently holding the positions of Junior Sunday School organist, Primary teacher, and MIA dance director.



• WITH THE

SUDDENLY






IT'S SPRING

By Sally Broadbent

Winner of Marba C. Josephson Scholarship, 1968



The spring has come. Suddenly, temporarily, yet intensely, it is here, brightening our lives and rushing to our senses. We drop, for the moment, our History of New Spain and Behavior Patterns of Development to stand at the window and stare out, hypnotized, at the mountains darkening against the still-blue sky after sundown, to smell the earthiness of the breeze. The mind wanders back to suddenly released memories of springs past, then turns to idle speculation about springs future. Ah . . .

The Sabbath has come. Suddenly, at the end of a wearying weekend, it is upon us again with its promise of spiritual rejuvenation and the chance, through the holy sacrament of the Lord's Supper, for new life. We drop our preoccupation for the moment with studies and personal problems, and our minds become filled to overflowing with gratitude for our many blessings.

The brilliance of the heavens beyond the branches fades as the stars begin to come out. How beautiful is the spring! It comes to us once a year. And how thankful we are for the holy Sabbath, which comes once a week!

"My cup runneth o'er. . . ."



A DEAR LESSON

By Gary E. Baugh



● It was my first hunting trip, and although I was only ten, I will never forget it. The three-hour drive on Friday from

town to the top of the mountains in

Daniel's Canyon seemed endless. I remember the inviting smell of the sagebrush on that clear October day. The sharp mountain air was warmed and enriched by the cheerfulness of the late afternoon sun and the brightness of autumn's favorite colors found along the quiet canyon walls.

That night was a sleepless one for me. In nearly uncontrollable anticipation, my boyish imagination and dreams flowed quicker than a soldier's adrenaline during the heat of battle. Thoughts of the excitement of tramping through the forests with Dad and of camping overnight in the wilds were vivid. I had childish visions of enormous bucks, with antlers wider than my outstretched arms, gracefully bounding over fallen logs and scrub oak and dashing through the dense velvet pines. A thousand and one adventures raced wildly rampant through my mind that short night.

The Saturday morning of the hunt began coldly at 3:30. The sky was midnight black, but my spirits and energy were higher than the tall tree to which our tent



was tied. The eggs and bacon were never so tasty; the hot chocolate, never so satisfying.

The morning passed quickly. I was extremely proud of Dad. To me he was the world's greatest father and best hunter. He had shot two deer for our party long before noon.

The excitement of the eventful morning made the quiet afternoon seem long and monotonous. This, coupled with the previous night's lack of sleep, the tiring efforts of the morning, and the hot autumn sun, increased my natural inclination for mischievousness.

I was a hundred yards below and slightly ahead of Dad. As we broke through the thick underbrush into an open clearing, two sharp rifle shots rang out across the small valley echoing between the canyon walls in our direction. I fell as though dead.

I listened keenly as I lay in my pretended state of death. I heard Dad shout my name, but I moved no muscle nor uttered a sound. The cowboy on television could not have died better than I. Receiving no reply from me, Dad dropped his rifle and ran full speed down the mountainside toward me.

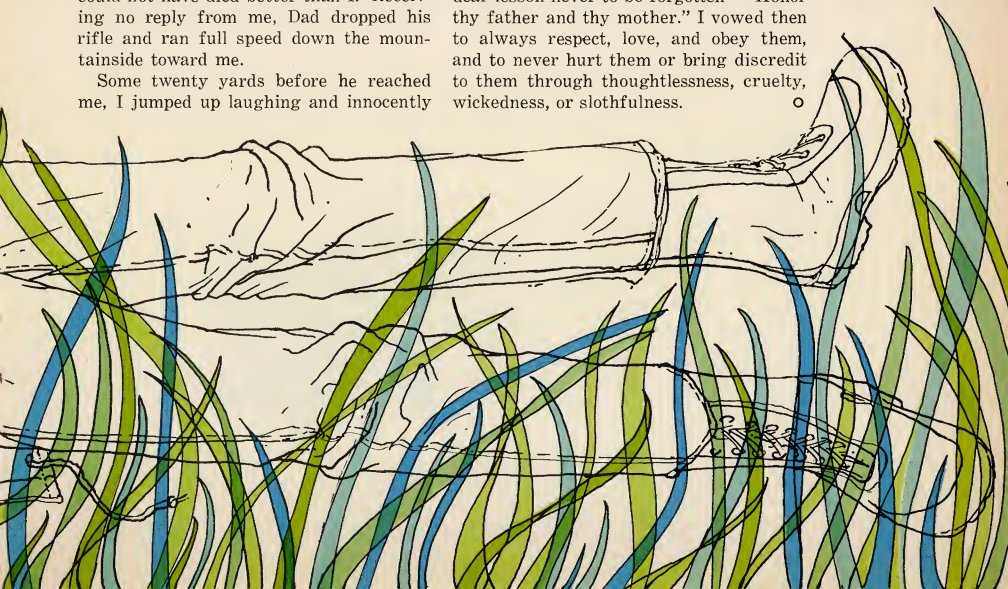
Some twenty yards before he reached me, I jumped up laughing and innocently

teased and taunted Dad as only a thoughtless boy could do. "Ha, ha! I was only kidding. I sure fooled you, didn't I?"

The look on Dad's face was pain, horror, and relief all in one. Instantly I knew I had done wrong. There was no mistaking the deep injury I had caused him. Never had I done anything so cruel. An almost physical agony evidenced itself on Dad's face. He towered before me silent and still, wondering, I'm sure, whether to whip me or throw his arms around me.

Never was there a ten-year-old who was more sorry, more regretful, more afraid than I at that moment. The seconds we stood there mutely immobile were infinite. Finally Dad quietly and slowly knelt down and put his big arms around my tiny shoulders.

I threw my arms around his neck and began to cry, repeatedly mumbling, "I'm sorry, I'm sorry, I'm sorry." At that moment of complete humility and sorrow I resolved never to cause my father to be so pained on my account again. That was a time of truth when I vividly learned the dear lesson never to be forgotten—"Honor thy father and thy mother." I vowed then to always respect, love, and obey them, and to never hurt them or bring discredit to them through thoughtlessness, cruelty, wickedness, or slothfulness.





DEFINE HUMILITY

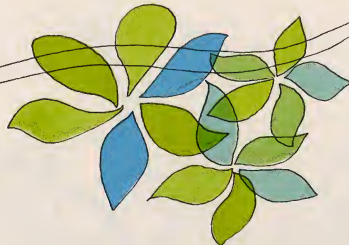
By Gary Beckstead

Area Coordinator, Twin Falls (Idaho) Institute of Religion

Humility is:

1. Admitting you have weaknesses in something and —————→ *not concluding that you are inferior.*
2. Knowing when you have failed in something and —————→ *not concluding that you are a failure.*
3. Realizing you are limited in some areas and —————→ *not concluding that you are stupid or ugly.*
4. Remembering your sins and —————→ *not concluding that you are lost . . . that life is hopeless.*
5. Showing sorrow for your sins and→ *not concluding that you are not worth helping.*
6. Being aware of the greatness of God and —————→ *not concluding that you are unimportant.*

Be assured that this is of
God and leads to repentance and
a newness of life.



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the*

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The Life and Times of Martin Harris

The accompanying illustrations of Martin Harris are part of a display recently installed at the Church's visitors center at the Martin Harris farm in Palmyra, New York. The artwork is by Ralph Barksdale. (See "The Certainty of the Skeptical Witness," page 62.)

Book of Mormon Scribe

Martin Harris served as the Prophet Joseph Smith's scribe from April 12 to June 14, 1828. He took 116 pages he had transcribed on foolscap paper to show his wife and friends. In some manner, he lost the valuable manuscript, no part of which was ever found. Through his action in showing the manuscript to those not approved by the Lord and the subsequent loss of the 116 pages, he relinquished his duties as scribe.

A Witness

In June 1829, three men with the Prophet Joseph Smith retired to some woods a short distance from David Whitmer's house in Fayette, New York, and prayed to view the plates in fulfillment of the Lord's desire that there be witnesses of the plates of gold.

After receiving no answer, Martin Harris withdrew to another spot. Shortly after, Joseph Smith, Oliver Cowdery, and David Whitmer beheld an angel, who turned the leaves of the plates one by one for them to see the engravings. Immediately after, a voice above said the plates were revealed by God and translated through his power, and that the men were to bear witness to what they saw and heard.

Joseph Smith left the other two and found Martin Harris a considerable distance away praying. Joining him in prayer, the same vision was reopened to them. Martin Harris cried: "'Tis enough; mine eyes have beheld.'"





Martin Harris Farm

Mortgage of the Martin Harris farm secured the debt for the printing of the first 5,000 leather-bound volumes of the Book of Mormon.

The Palmyra **Wayne Sentinel** said of him: "Mr. Harris was among the early settlers of this town and has ever borne the character of an honorable and upright man, and an obliging and benevolent neighbor."

In 1937 the Church purchased 88 acres of the Martin Harris farm near Palmyra. Today it is maintained in tribute to the man who bore unswerving testimony to the divinity of the Book of Mormon.



First Printing of the Book of Mormon

Palmyra printer Egbert B. Grandin advertised for sale on March 26, 1830, copies of the Book of Mormon, printed on the **Wayne Sentinel** newspaper press on March 26, 1830.

Grandin had balked at printing the books unless Martin Harris signed as security. Later, Grandin was paid \$3,000, obtained from the sale of the Martin Harris farm.

A few months after the publication of the Book of Mormon, Joseph Smith said: "No small stir was created by its appearance. Great opposition and much persecution followed the believers of its authenticity. But . . . we feared not our opponents, knowing that we had both truth and righteousness on our side, that we had both the Father and the Son . . . ; therefore we continued to preach and to give information to all who were willing to hear." (*Documentary History of the Church*, Vol. 1, p. 84.)



Calling the Twelve Apostles

As one of the Three Witnesses, Martin Harris was assigned by revelation to the task of assisting in the selection and ordination of the first Council of the Twelve Apostles in modern times.

After much prayerful deliberation with the other two witnesses, the twelve apostles were chosen.

In this period of his life, Martin Harris's faithfulness was held in high esteem, although he was rebuked at times by Joseph Smith and the Lord.

In 1831 in Jackson County, Missouri, the gathering place set aside for the Saints where full consecration of properties was required, the Lord named Martin Harris as an example to the Church in laying money before the bishop.



Remaining Behind in Kirtland

By 1837, the Church was suffering greatly from internal dissension; many members had apostatized and others were being cut off from the Church for acts of transgression. Martin Harris was dropped from his position on the Kirtland high council on September 3, 1837.

When the majority of the Saints left Kirtland, Ohio, in 1838, Martin Harris, out of harmony with the leadership of the Church, remained behind. Eventually he lost contact with the early leaders of the Church.

Earlier his wife had left him because of his friendship with Joseph Smith and the Church. He remarried, however, and spent the next 32 years living in Kirtland, wholly removed from the programs of the Church. He was later to say: "I never did leave the Church; the Church left me."



Going to Utah

Through the years, missionaries and other visitors from Church headquarters in Utah kept in contact with Martin Harris. Then in 1870, at the age of 88, he expressed a desire to reunite with his family and the Church. He was penniless in his financial affairs, but he had maintained his sharp eye and quick mind.

Learning of Martin Harris's desires, Brigham Young sent an emissary from Salt Lake City with \$200 to bring him to Utah. He arrived on August 30, 1870, and was greeted with great warmth. In the Tabernacle he spoke to an overflow crowd of Saints. There he bore testimony concerning the events of his life and of the divinity of the Book of Mormon—words he had so often repeated throughout his lifetime, even when separated from the Church.

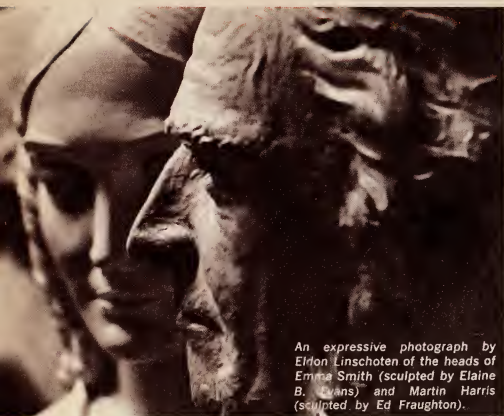


Deathbed Testimony

Martin Harris died July 10, 1875, in Clarkston, Cache County, Utah, at the age of 92, in full fellowship with the Church he was so prominent in helping establish.

Of his final moments, it was recorded by one who was present:

"Having lain unconscious for several days, he suddenly awakened, asked for a glass of water, and recognizing me said, without a question being asked, 'Yes, I did see the plates on which the Book of Mormon was written; I did see the angel; I did hear the voice of God; and I do know that Joseph Smith is a Prophet of God, holding the keys of the Holy Priesthood.' Then he laid his head back on his pillow, and the spirit of Martin Harris passed on."



An expressive photograph by Eirion Linschoten of the heads of Emma Smith (sculpted by Elaine B. Evans) and Martin Harris (sculpted by Ed Fraughton).

The Certainty of the Skeptical Witness

By Dr. Richard Lloyd Anderson

Martin Harris was not surpassed in doubt by

Thomas nor in absolute assurance by any ancient apostle. If his testimony of the Book of Mormon was ridiculed by unbelievers as superstition, he did not reach such certainty easily, for no witness required more evidence for his faith. This successful farmer of middle age was a seasoned trader, fully aware of the possibility of deception in a business transaction or religious experience. And his examination of Mormonism proceeded with the methodical care that built his material estate.

When he investigated Joseph Smith's claim of possessing an ancient record, Martin waited until his wife and daughter had made personal inquiries first. Only after he saw that his own family was impressed (according to an 1859 interview) did he visit the Smiths. In that household he "talked with them separately, to see if their stories agreed. . . ." After

satisfying himself that the accounts of the Smiths harmonized with Joseph's, he was permitted to lift the box containing the plates, which he concluded must contain metal as heavy as lead or gold, "and I knew that Joseph had not credit enough to buy so much lead."¹

But this was not enough. How could the untrained farmer know that Joseph's record was ancient? Apparently to satisfy his doubts on this point he took a copy of the characters transcribed from the plates to prominent linguists, including the famous Charles Anthon of Columbia College. The professor's recollection of the interview emphasized that the Book of Mormon witness had come for his opinion "as a last precautionary step"² in order to be sure that "there was no risk whatever in the matter"³ before pledging his money for the printing.

Even after entering into the work of translation in 1828 as Joseph Smith's first secretary, Martin Harris was vigilant. Upon returning to the Church in 1870 Martin reminisced of these days. The summer translation project was tedious, especially to active men accustomed to physical labor, so their tension was relieved by periodic recesses to the nearby Susquehanna River, where they exercised by throwing stones into the water. Finding a stone "very much resembling the one used for translating," a substitution was made without Joseph Smith's knowledge. The translator became confused and then frustrated, exclaiming, "Martin! What is the matter?" His scribe's expression revealed the situation to the Prophet, who demanded an explanation. The answer shows how constantly the secretary was on guard against deception: "To stop the mouths of fools, who had told him that the Prophet had learned those sentences and was merely repeating them. . . ."⁴

It is impressive enough that Joseph Smith's claims were taken seriously by a mature man conditioned by life to use his analytical powers in all circumstances. But after two years of belief, the vision of June 1829 transformed faith to certainty. Harris' prior history shows why Joseph Smith singled him out on the morning of this vision as in special need to "humble yourself" and why his struggle for faith before the vision was more severe than that of his younger associates. Upon failure of repeated prayers of Joseph Smith and the witnesses, Martin acknowledged that his attitude was probably the cause of their failure to obtain the promised revelation, and he withdrew. After the angel appeared and showed the plates to the remaining group, the Prophet found Martin Harris, and during joint prayer both were overwhelmed with the reality of the same vision. Joseph Smith remembered Martin's cry of conviction: "Tis

enough; mine eyes have beheld!"⁵ The ecstasy of that experience was indelibly stamped upon the mind of the former doubter. Lucy Smith especially remembered the return of Martin Harris to the Whitmer home immediately after the vision: "He seemed almost overcome with joy, and testified boldly to what he had both seen and heard."⁶ The force of this conviction never diminished in nearly a half-century's ideological transition and personal trial.

Martin Harris' certainty that he had seen the angel and the plates is verified from the beginning of his Mormon career. As offensive to unbelievers as it was convincing to believers, his testimony was sarcastically reported by the *Painesville Telegraph* as given publicly in a hotel on Martin Harris' arrival there: "He told all about the gold plates, Angels, Spirits, and Jo Smith. He had seen and handled them all, by the power of God!"⁷ Others did not come to scoff. One in this category was an editor of a different temperament, W. W. Phelps. Shortly before Martin Harris left New York for his Ohio residence, Phelps (then seriously investigating Mormon claims) recorded the following impression in a private letter: "Mr. Harris, whose name is in the book, is a wealthy farmer, but of small literary acquirements; he is honest, and sincerely declares upon his soul's salvation that the book is true. . . ."⁸ It was inevitable that Martin was subjected to cross examination. Another like Phelps was the intelligent and perceptive Joseph Fielding, who arrived at Kirtland, Ohio, shortly after his conversion and soon afterwards reported, "Martin Harris, one of the three witnesses of the Book of Mormon, gave me a particular description of the plates and of the Urim and Thummim, etc."⁹

Although Martin Harris was honored by appointment to the first high council of the Church, his main contribution was in the missionary service of formal journeys and private conversations. He and his brother Emer baptized a hundred converts in a few weeks,¹⁰ and Martin was imprisoned for his forthrightness in proclaiming the restored gospel.¹¹ But the trials of Job descended upon the Latter-day Saint community of Kirtland, and the witness was affected. The first steps toward plural marriage rankled him, and unlike Job he felt that the loss of property in the failure of the Church bank was inconsistent with divine favor. Consequently, as he explained in 1855, he "lost confidence in Joseph Smith" and "his mind became darkened."¹²

Disillusioned Mormons now tempted the witness to recant. He and other prominent dissenters in the Church were formally excommunicated in the last week of December 1837.¹³ These men, who shared Martin Harris' skepticism on Church policy, admired

the sweep of Mormon doctrine but were talking of forming a reorganized church that would retain the great doctrinal concepts but jettison what was to them irrational. In a private meeting in early 1838, several former leaders insisted that the Book of Mormon was "nonsense." A contemporary letter from Kirtland reported: "Martin Harris then bore testimony of its truth and said all would be damned if they rejected it."¹⁴

Although the Latter-day Saints moved from Kirtland, Ohio, to create a dynamic history in other states, Martin Harris remained at Kirtland for the next 30 years in the condition of a fossil embedded in an earlier layer of sediment. His constant and vocal testimony to scores of visitors is all the more remarkable in the light of the psychology of the man in this period. Social pressure should have worked against his bearing testimony at all. No other Book of Mormon witness remained in Kirtland, and he had practically lost touch with them after 1840. Not only had the Latter-day Saints deserted him (in his point of view) by moving away, but his second wife, Carolyn Young, immigrated to Utah in 1856 with their four children then born. As the years passed in Kirtland, Martin Harris was increasingly a solitary figure in non-Mormon society, which only ridiculed him for his persistence in declaring that he had seen the angel and the plates.

Martin Harris also felt strong resentment against Church leaders, in large part stemming from the blow to his ego in never being given a major office. If such thinking is obviously immature, it was nevertheless real to the man who had sacrificed domestic peace, fortune, and reputation to bring about the printing of the Book of Mormon and the founding of the Church. Real or supposed rejection breeds hostility and, at its worst, retaliation. Though such feelings were clearly held, in the face of them Martin Harris insisted that the Mormon cause was founded on objective truth as he had experienced it in his vision of 1829.

The foregoing tendencies explain the spiritual wanderlust that afflicted the solitary witness at Kirtland. In this period of his life he changed his religious position eight times, including a rebaptism by a Nauvoo missionary in 1842. Every affiliation of Martin Harris was with some Mormon group, except when he was affiliated with the Shaker belief, a position not basically contrary to his Book of Mormon testimony because the foundation of that movement was acceptance of personal revelation from heavenly beings. One may well ask, since religious instability is so much in evidence, why Martin Harris did not abandon his signed testimony. Freely seeking and bound by no Mormon ties, the only constancy of this period is

Martin Harris described the gold plates as being thin leaves of gold, seven by eight inches, and weighing 40 to 60 pounds

his witness of the Nephite record. If Martin Harris' experience was an invention or emotional aberration, why didn't it go the way of his other religious flirtations? But if his doctrinal commitments in Kirtland were fickle, his testimony of the angel and the plates remained an immovable certainty.

Throughout the Ohio residence, Martin Harris was a forceful missionary for the Book of Mormon. Some two years after Joseph Smith's death the unstable Kirtland branch was largely converted to the pretensions of James J. Strang to Mormon leadership. Apparently a disciple, the Book of Mormon witness embarked for England with the Strangite leader Lester Brooks. But private correspondence from this companion proves that Martin was not committed to the Strangite cause and for this reason was hastened back to the States.¹⁵ Yet the eyewitnesses of the mission to England in 1846 agree that he powerfully reiterated his Book of Mormon testimony.

George Mantle later recalled attending a conference in Birmingham when Martin Harris unsuccessfully demanded the right to speak and was publicly repudiated by the presiding officer, Cyrus H. Wheelock. The latter's contemporary journal confirms Mantle's recollections. These may therefore be relied upon, especially since Mantle gave a matter-of-fact report of the words of Harris "that have from that time to this remained stamped on my memory":

"When we came out of the meeting Martin Harris was beset with a crowd in the street, expecting that he would furnish them with material to war against Mormonism; but when he was asked if Joseph Smith was a true prophet of God, he answered yes; and when asked if the Book of Mormon was true, this was his answer: 'Do you know that is the sun shining on us? Because as sure as you know that, I know that Joseph Smith was a true prophet of God, and that he translated that book by the power of God.'¹⁶

After the return of Harris from England, his life continued to be centered in Kirtland, except for occasional trips to his former home in Palmyra, New York,

where he still held land. Combining social visits with business, he also felt the religious duty to share his conviction with all who would listen. For instance, a Rochester editor reported such a missionary call in 1849, wherein the Book of Mormon witness supported his testimony "with the fluency and zeal of a devotee."¹⁷ Martin Harris was a man with a burning message. While traveling to England in 1855, David B. Dille stopped at the Harris home in Kirtland and that same year recorded his visit in detail. Martin was bedfast, so sick that he had not eaten anything in three days. But he bore his testimony with enthusiasm:

"I know that the plates have been translated by the gift and power of God, for his voice declared it unto us. . . . And as many of the plates as Joseph Smith translated I handled with my hands, plate after plate.' Then describing their dimensions, he pointed with one of the fingers of his left hand to the back of his right hand and said, 'I should think they were so long, or about eight inches, and about so thick, or about four inches. . . .'¹⁸

Many of the accounts of interviews with Martin Harris stress that expressing the intense conviction of his testimony reinvigorated his weak frame, and the Dille interview is impressive in this respect. The 72-year-old man insisted on getting dressed at once, ordered a meal, and spent the rest of the day in animated conversation with the young missionary, even hearing him preach that evening. Dille later recalled that after this meeting, the missionary spirit of the witness was high: "Just let me go with you to England. . . . You do the preaching and I will bear testimony to the Book of Mormon, and we will convert all England."¹⁹ This interview must be typical of a dozen recorded conversations with Martin Harris at Kirtland that are preserved in lesser detail. Scores of people talked with him directly about his testimony, which was given with consistent particulars and uncompromising conviction.

Upon his decision to return to the Latter-day Saints in Utah in 1870, the patriarch expressed his views to a more attentive audience. His precise views upon returning were recorded in some detail by a disinterested witness, thanks to the foresight of Edward Stevenson, his companion on the return trip, who arranged an interview for the *Iowa State Register* in Des Moines. These are sample impressions from the non-Mormon editor:

"Mr. Harris is now in his 88th year, though still quite vigorous and sprightly, and he is *Mormon*, soul and body. . . . The old gentleman evidently loves to relate the incidents with which he was personally connected, and he does it with wonderful enthusiasm. . . . Joseph Smith was the first to handle the tables,

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"It is not a mere belief, but is a matter of knowledge. I saw the plates....," he replied.

and Martin Harris, one of the appointed witnesses, the second. Mr. Harris describes the plates as being of thin leaves of gold, measuring seven by eight inches, and weighing altogether, from forty to sixty pounds. . . . He believes in the visitations of angels in bodily form, for he has seen and conversed with them, as he thinks, and is satisfied."²⁰

Interviewed by Utah editors, listened to attentively by thousands in two Tabernacle speeches in Salt Lake City, and by hundreds in talks in wards and private conversations, the aged Harris never tired in repeating his story. During his stay of some six weeks in Salt Lake City he stayed at the home of his grand-niece, Irinda Crandall McEwan, who later recalled the numerous callers to whom Martin bore his testimony. Her speech at a family reunion was summarized by the able and objective president of Brigham Young University, Franklin S. Harris:

"[H]undreds of people came to see him, including President Brigham Young, to talk over with him the details regarding his contact with the Book of Mormon story and of the appearance of the angel to him. She said that anyone who heard Martin Harris describe the scenes and bear his testimony to the truthfulness of the Book of Mormon could not help but be deeply impressed with his sincerity and his absolute conviction of the truth of what he was saying."²¹

It is well known that Martin Harris lived another five years in Utah and died July 10, 1875, with his lifelong testimony of the Book of Mormon upon his lips. He resided the entire time with his oldest son by Carolyn Young, Martin Harris, Jr., who lived in Smithfield until 1874 and then moved to Clarkston. Over thirty-five people have left their impressions of talking with the elderly witness during his Utah residence. When and where such interviews took place is not as important for the present purpose as what he said. A survey of his typical language reveals the positiveness of his assertions.

John Thompson, a friend in Clarkston, related that he brought two unbelievers to his notable neighbor:

"One of them asked Mr. Harris if he believed the Book of Mormon to be true, and he told them *no*. They told him they had heard that he had never denied the

truth of the book. He told them that he knew it was true and that was past believing."²²

A half-dozen recorded interviews report the same response. Thomas Godfrey remembered that Martin Harris insisted that "knowledge supercedes belief," because "I saw the angel and saw the plates from which the Book of Mormon was translated and heard the voice of God declare it was translated correctly."²³ Alma L. Jensen, present on the same occasion, gave an independent recollection of the same language but remembered the additional detail that Martin Harris physically pointed to his eyes and ears while talking to emphasize the personal knowledge of his senses.²⁴ Robert Aveson, a lifelong printer, recalled the exact day on which he had a long interview with the 91-year-old man, who "walked in a stooping position." He asked directly about seeing the plates and the angel and received the clear reply:

"It is not a mere belief, but is a matter of knowledge. I saw the plates and the inscriptions thereon. I saw the angel, and he showed them unto me."²⁵

A farmer by occupation, Martin Harris dealt with physical objects in nature, and this furnished the language of simple comparison by which he emphasized the absolute reality of his vision. Such vivid illustrations were not easily forgotten by those who listened. Edward Moroni Thurman was about twenty-five when he saw him at a blacksmith shop and asked whether the Book of Mormon was true. The reply was a question of whether Thurman could see a nearby apple tree, and he was told that the vision was as factual as that simple sight before them.²⁶ Accosted on the street by a group of challenging teenagers of Clarkston, the intense nonagenarian countered with the question of whether the group could see a nearby chopping block. Upon their assent, he replied, "Well, just as plain as you see that chopping block, I saw the plates; and sooner than I would deny it I would lay my head upon that chopping block and let you chop it off."²⁷ Twelve-year-old William Glenn stood by as his mature companion questioned whether Martin Harris was sure that he had seen the angel and the plates, and the spirited answer made an indelible impression upon the young Scottish immigrant. Martin Harris held out his right hand and insisted:

"Gentlemen, do you see that hand? Are you sure you see it? are your eyes playing you a trick or something? No. Well, as sure as you see my hand so sure did I see the angel and the plates."²⁸

The wife of Martin's nephew asked for the truth in a private conversation and was told, "Just as sure as the sun comes up in the east and sets in the west, I did."²⁹ The more normal form of the latter metaphor was a certainty "as surely as the sun is shining on us," a

statement that can be documented in England in 1846, in Kirtland in 1869, and in Utah in 1871. William H. Homer remembered that after Martin Harris made this comparison he added, "I might as well doubt my own existence as to doubt the divine authenticity of the Book of Mormon or the divine calling of Joseph Smith."³⁰

The average Latter-day Saint who asked Martin Harris about his testimony was not a naive believer who openly or subtly asked for mere confirmation. A good share of the answers here surveyed were to questions that deliberately tested the genuineness of the experience. In the period of Martin's most complete estrangement in Kirtland, David Cannon asked "if there was any possibility of him having been deceived in regard to the visitation of an angel," and the firm response of the older man completely satisfied the cross-questioning of the independent missionary.³¹ Later in Utah a highly practical man of 30, George Godfrey, attended the venerable Harris in his last illness and deliberately waited for a semiconscious moment to suggest that his testimony was partially based on deception. The response was vigorous:

"I know what I know. I have seen what I have seen, and I have heard what I have heard. I have seen the gold plates. . . . An angel appeared to me and others. . . ."³²

Filled with constant missionary zeal, Martin Harris in his closing years displayed a deep desire that his message might not be limited to the few who were able to talk directly with him. John E. Godfrey remembered the spontaneous response to his visit in the last year of the witness's life: "I am pleased to have you come, and I wish I could bear my testimony to the whole world."³³ Young William Pilkington lived in the Harris home during this final period and never forgot how insistently the old man charged him to repeat to others his personal experience of seeing the angel and the plates: "And he would hold up his right hand and swear himself that he was telling the truth."³⁴ His bishop in Clarkston was impressed with the remarkable clarity of Martin's mind up to the end. When he reiterated his testimony in the closing days of his life, the 92-year-old witness added:

"I tell you of these things that you may tell others that what I have said is true, and I dare not deny it; I heard the voice of God commanding me to testify to the same."³⁵

The agreement of repeated interviews with Martin Harris proves that his intense certainty never varied from his vision of the angel and the plates in 1829 to the moment of his death in 1875. Exactly one-half of his 92-year span preceded the vision, which came only after prayer that followed his most careful in-

vestigations of the processes of finding and translating the Book of Mormon. The doubter was transformed into an unshakable advocate, who throughout his remaining 46 years insisted without compromise on the objective reality of his experience. Martin Harris' precise words in a private letter best summarize his mission as a modern witness:

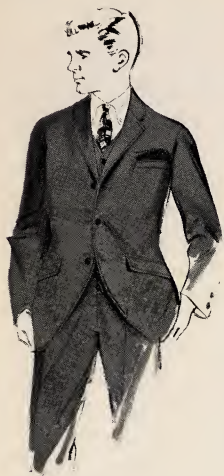
"[N]o man ever heard me in any way deny the truth of the Book of Mormon, the administration of the angel that showed me the plates, nor the organization of the Church of Jesus Christ of Latter Day Saints under the administration of Joseph Smith, Jun., the prophet whom the Lord raised up for that purpose in these the latter days, that he may show forth his power and glory."³⁶

FOOTNOTES

- ¹Joel Tiffany, "Mormonism—No. II," *Tiffany's Monthly*, Vol. 4 (May 1859), pp. 168-70.
- ²Letter of Charles Anthon to E. D. Howe, New York, Feb. 17, 1834; cit. E. D. Howe, *Mormonism Unveiled* (Painesville, Ohio, 1834), p. 271.
- ³Letter of Charles Anthon to Rev. Dr. Coit, New York, April 3, 1841; cit. John A. Clark, *Gleanings by the Way* (New York, 1842), p. 235.
- ⁴Edward Stevenson, "One of the Three Witnesses," *Deseret News*, Dec. 13, 1881.
- ⁵Joseph Smith, "History of Joseph Smith," *Times and Seasons*, Vol. 3, No. 21 (Sept. 1, 1842), p. 898.
- ⁶"Lucy Smith, *Biographical Sketches of Joseph Smith* (Liverpool, 1853), p. 139.
- ⁷*Painesville Telegraph*, Mar. 15, 1831.
- ⁸Letter of W. D. Phelps to E. D. Howe, Canandaigua, New York, Jan. 15, 1831; cit. Howe, op. cit., p. 273.
- ⁹Letter of Joseph Fielding to Parley P. Pratt, Preston, England, June 20, 1841; cit. *Millennial Star*, Vol. 2, No. 4 (August 1841), p. 32.
- ¹⁰*The Evening and the Morning Star*, Vol. 1, No. 9 (February 1833), p. 70.
- ¹¹Letter of Emer Harris to George James, May 7, 1833, Springville, Pa., ms. Brigham Young University.
- ¹²Letter of Thomas Colburn to Erasmus Snow, St. Louis, May 2, 1855, cit. St. Louis Luminary, May 5, 1855.
- ¹³Letter of John Smith to George A. Smith, Jan. 1, 1838, Kirtland, Ohio; ms. Church Historian's Office.
- ¹⁴Letter of George A. Smith to Josiah Fleming, March 30, 1838, Kirtland, Ohio; ms. Church Historian's Office.
- ¹⁵Letter of Lester Brooks to James M. Adams, Jan. 12, 1847, LaPorte, Ohio, ms. Yale University; also cited by Milo H. Quaipe, *The Kingdom of Saint James* (New Haven, Conn. 1930), p. 243.
- ¹⁶Letter of George Maulte to Mary Ann, Dec. 26, 1888, St. Catherine, Mo.; cit. *Autumn Leaves*, Vol. 2 (1889), p. 141.
- ¹⁷*Rochester Daily American*, Nov. 16, 1849.
- ¹⁸Statement of David B. Dille, Sept. 15, 1853, deposited in *Millennial Star* office; cit. *Millennial Star*, Vol. 21 (Aug. 20, 1859), p. 545.
- ¹⁹The history of D. B. Dille, an autobiography written about 1886, microfilm in the Genealogical Society library, Salt Lake City.
- ²⁰*Daily Iowa State Register*, Aug. 28, 1870; also cited in the valuable compilation of Joseph Grant Stevenson, *The Stevenson Family History*, Vol. 1 (Provo, Utah, 1955), p. 156-57.
- ²¹Signed report of Harris Family Meeting at Geneva Resort, Utah County, Utah, August 3, 1928; ms. at Brigham Young University.
- ²²"Autobiography of John Thompson, written 1922, presently owned by his daughter, Jane Dille.
- ²³Affidavit of Thomas Godfrey, July 2, 1933, Church Historian's Office.
- ²⁴"Autobiography of Alma L. Jensen, written 1932; Xerox copy Brigham Young University Library.
- ²⁵Robert Aveson, "Three Witnesses to the Book of Mormon," *Deseret News*, April 2, 1927.
- ²⁶Private family records of Edward Moroni Thurman, copied by Ray S. Thurman, Grover, Wyoming.
- ²⁷Statement of Comfort Elizabeth Godfrey Flinders to N. B. Lundwall, Sept. 2, 1943, Ogden, Utah; cit. *Assorted Gems of Priceless Value* (Salt Lake City, 1944), p. 351.
- ²⁸Statement of William M. Glenn to O. E. Fischbacher, May 30, 1943, Cardston, Alberta, Canada; cit. *Deseret News*, Oct. 2, 1943.
- ²⁹Family letter of Charles Martin and Shirley Harris, Aug. 14, 1962, addressed to Joyce Harris Lillywhite.
- ³⁰"William Harrison Homer, 'The Passing of Martin Harris,' *The Improvement Era*, Vol. 29 (March 1926), p. 470.
- ³¹David H. Cannon, "A History of the Cannon Family," speech given Feb. 19, 1922, copies of which are held by descendants; also cited in Cannon Family *Historical Treasury*, ed. Beatrice Cannon Evans and Janath Russell Cannon (Salt Lake City, 1967), p. 250.
- ³²Affidavit of George Godfrey, Oct. 29, 1921; original still held by attesting notary John J. Shumway, Garland, Utah.
- ³³Affidavit of John E. Godfrey, June 2, 1933, Church Historian's Office.
- ³⁴Pilkington made numerous statements, the originals of most of which are at the Church Historian's Office. "The Dying Testimony of Martin Harris," which has been reproduced in Wayne Cutler Gannell, "Martin Harris, Witness and Benefactor to the Book of Mormon," BYU thesis, 1955, pp. 104-11.
- ³⁵Letter of Simon Smith to President Joseph Smith III, Dec. 29, 1880, Clifton, England; *Saints' Herald*, Vol. 28 (Feb. 1, 1881), p. 43.
- ³⁶Letter of Martin Harris, Sr., to Hanna B. Emerson, January, 1871, Smithfield, Utah Territory; cit. *Saints' Herald*, Vol. 22 (1875), p. 630.



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A world traveler might have run across any one of these scenes last spring and summer, but he might also have been startled to find that they did not represent the mass

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A cappella choir, which toured for six weeks in France, Switzerland, Italy, Germany, the Netherlands, England, and Scotland.

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In addition, the university sponsored ten travel study tours throughout the world as well as semesters for study in Grenoble, France; Salzburg, Austria; Jerusalem; and Mexico City.

Happily, wherever they go all of these young people reflect the wholesomeness of Latter-day Saints and show an intense desire to represent their Church and their school well.

Jane Thompson, who created the "Startime BYU" show, believes that show business as she does it is a "great, big audio-visual aid. When we put BYU shows on the stage, we are presenting American youth at its best," she says.

Probably the greatest honor of the past year was received by the 50-voice a cappella choir, conducted by Dr. Ralph Woodward. The choir was vaulted into international fame when it won first place in the International Eisteddfod Choral Competition in Llangollen, Wales, against a field of 18 outstanding choirs from many countries. The competition is recognized as one of the top musical events of the world, likened to an Olympic championship in the sports world. In addition to the trophy, the BYU choir carried away a cash prize of 250 British pounds (approximately \$700).

One Welsh newspaper reported: "An American university choir, forced to withdraw from last year's Eisteddfod because their funds were too low to make the trip, finally made it this year—and yesterday carried off first prize in the mixed-choir competition." The paper didn't mention that the group worked its way across the United States by bus, singing a series of concerts for Church and civic groups.

The choir also made history by singing to wildly applauding Italian audiences in rarely granted concerts in the Santa Corce Cathedral in Florence and St. Lorenzo

chapel near Venice, Italy.

The most ambitious tour last summer was taken by the BYU American Folk Dancers, a group of 30 who toured Europe for the fourth time under the direction of Mrs. Mary Bee Jensen.

A listing of their exploits would fill pages, but the exuberant dancers won plaudits when they danced in downtown squares in Brussels and Copenhagen, in front of the Belgian castle of Schoten, in the famous Tivoli Gardens and the Schumann and Mercur theaters of Copenhagen, in a park in Sweden, on the green of Stratford-on-Avon, and in Edinburgh's Prince Street Gardens.

Although skilled in dances of many nations, the group (which is known at BYU as the International Folk Dancers) performed American dances in the European festivals, because they were representing the United States. They showed the history of America through dance, including Indian dances, the Smoky Mountain clog, Kentucky running sets, pioneer and cowboy hoedowns, and modern dances.

Mr. Otto Zeising, head of schools in the city of Kempten, Germany, wrote to BYU President Ernest L. Wilkinson: "Everyone seeing the young students performing their dances with such a fascinating temperament as well as admirable artistic skill was most deeply impressed. May I assert that, by their sincerity, their discipline, their integrity, they even exercised a moral effect on the spectators, who will all have felt that these young people were indeed a future promise to human society. I don't exaggerate, but only try to reflect the true feelings of the audience whose applause would not end. Let me congratulate you and your country on a young generation like that."

On the other side of the world, a troupe of 15 students under the direction of Jane Thompson toured military installations in the Orient,

under sponsorship of the U.S. Department of Defense. The group's exhausting schedule included some one hundred shows—sometimes two or three a day—during a journey of about twenty thousand miles by military airplane, train, and bus. They even performed on the fantail of the *USS Providence*, flagship of the Seventh Fleet.

One serviceman stationed aboard the *Providence* wrote: "Startime BYU was indeed one of the finest and most appreciated 90 minutes of pleasure we have experienced since our departure from the United States almost two years ago."

The "Y's Five" variety show made a two-week whirlwind tour of armed services outposts in Canada and along the DEW line, where the troupe of three boys and two girls presented a fast-moving variety show of songs, dances, spoofs, and skits to servicemen at lonely northern radar sites.

The twenty-member *Bye Bye Birdie* cast, directed by Dr. Harold I. Hansen, averaged two shows a day during their European tour. The show was sponsored by the U.S. Department of Defense, the United Service Organizations (USO), and the American Educational Theater Association. This is the third dramatic production BYU has sent abroad.

At the final USO performance in Frankfurt, Germany, the special services officer in charge declared: "Anything the Mormon students from Brigham Young University put forth is always done with finesse and professionalism. They are coupling outstanding showmanship with a high caliber of entertainment."

The Sounds of Freedom, a group of patriotic singers, headed for HemisFair at San Antonio, Texas, where they performed at the International Pavilion and in front of the Mormon pavilion before television



A capella choir sings concert in St. Lorenzo, Italy, cathedral.

cameras. Their show portrays through song and narration the love and concern felt by each member of the group for America and the ideals upon which it was founded. En route to and from the fair, the group also performed before military and Church groups.

The symphony orchestra, conducted by Dr. Ralph Laycock, was the only university orchestra invited to perform at the National Music Educators conference. Before the last notes had died away, the audience of 2,000 music educators in the Seattle Opera House began to cheer the performance. A recording company executive called it the best non-professional orchestra he had ever heard.

BYU athletic teams in Europe met with tremendous success and managed to make many friends. The track team was coached by Clarence Robison and Sherald James, while Wayne Pearce coached the tennis team.

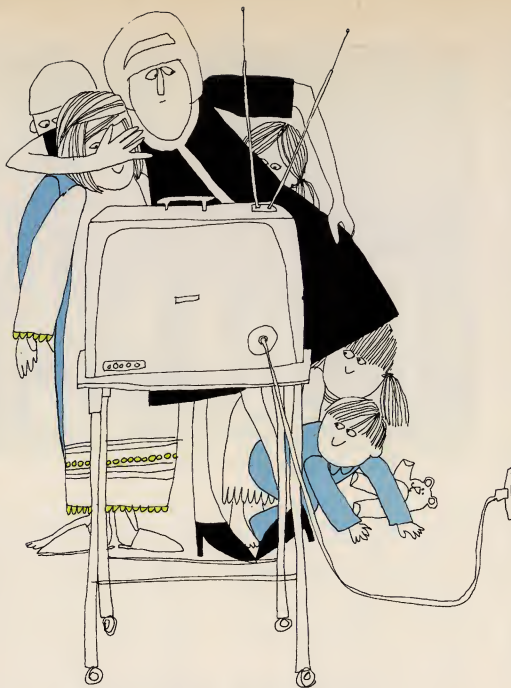
In 11 track and field meets the Cougars scored 67 first places, 39 second places, 22 third places, 11 fourth places, 4 fifth places, 10 sixth places, and 2 seventh places.

It was at the British Amateur

Athletic Association championships that 19,000 spectators cheered as Queen Elizabeth presented a gold medal to BYU's Dan Mendenhall, who won the high jump with a leap of 6 feet 10 inches. Runner-up medal went to Ed Hanks of BYU, who took first place in the high jump at four other meets.

The tennis team went undefeated throughout Europe. In the Durham Tournament at Sunderland, England, two BYU players found themselves facing each other in the finals. The doubles presented the same story: two BYU teams had eliminated the entire field and played against each other for the championship. The winners were Zdravko Mincek and Patrick Landau. (Mincek is a Davis Cup player for his native Yugoslavia, and Landau is a Davis Cup player for his native Monaco.)

All in all, it was a busy summer for the students with talents. They had opportunity to see the world, and the world had a chance to see them. A big advantage of the talent export activities is that the talent always comes home. What remains abroad are a lot of new friendships and respect for the Church. ○



An LDS Mother Looks at Television

By Mary L. Bradford

Illustrated by Sherry Thompson

● Remembering my childhood, I see my mother standing guard over our large old-fashioned radio set, striving vainly to protect us from what she thought were the harmful properties of our favorite program, a 15-minute nightly adventure entitled "I Love a Mystery."

Somewhere in the recesses of my brain, I can still hear that theme song, feel the delicious shiver of excitement as I waited

for the next installment. That is all I recall about it, though—that and my mother's wrath.

What it did to my psyche, or to my dreams, I cannot say, but now, a mother myself, I am happy when winter comes and I can turn the couch away from the television set to face the fireplace.

A fire is a marvelous tranquilizer. We find our children pulling out books and puzzles and taking renewed interest in the quiet things

of life. Not that we are television addicts. We have always restricted the watching; we have always been able to interest our children in other things. But television, even at its best (and the best is rare), is an irritant, a stimulant, and a tremendously involving medium. I do not feel as some persons do that its only danger lies in its resulting passivity. I agree that if we knew the real effects of television, we would legislate against what Marshall McLuhan calls "media fallout."

Television is part of what has been called the electronic revolution in the era of instant communications. We are all being changed by this revolution, whether we realize it or not. Even the newspapers are part of the explosion, because their very layout produces an instant response. All of the mass media—television, radio, newspapers, movies—hit us with an all-at-onceness that is practically irresistible and very different from a slow-paced evening with a book.

Actually, the mass media have an effect upon our nervous systems and upon our value systems. It may well be that one reason the war in Vietnam is so disturbing is that it is the first war ever to be plugged into our living room walls. We actually watch, in the intimacy of our homes, the battles of that far-off jungle country. Anyone familiar with history knows that our time is not more violent than other times, but that instant replay of events make us ever more aware of the violence.

I do not believe that the mass media—especially television—produce apostasy in and of themselves, but I do believe that we must build firm family lives to offset possible harm. Since it is not possible, or even desirable, to avoid television altogether, we should take active interest in its

Mary L. Bradford writes that "when not engaged in being a homemaker and mother," she is a part-time writer and editor. She is a Sunday School teacher in the Arlington (Virginia) Ward, Potomac Stake, and served on a writing committee for the YWMA.

programming, should study it, and should seek to aid our children in developing critical and discriminating taste. Most small Latter-day Saint children will react automatically to cigarette advertising ("Ooh, you shouldn't smoke cigarettes"), and we should help them to recognize the other evils—the sleezy, the vulgar, the fake. We should be concerned not only with pornography, but also with the high incidence of violence on television. Marshall McLuhan recently told a Columbia University audience: "If you think we have violence now, wait until the TV generation hits the colleges." The Christian Science Monitor recently made a survey of the 1968-69 season and recorded, during 75 hours of evening programs in one week's time, 254 incidents of violence, including threats, with 71 murders and suicides.

Saturday Review made the following observation: "Television networks, gunning for top ratings, blasted their way into the new fall season in the United States with another long list of violent programs. A one-week survey of prime-time shows found that the diet of mayhem offered the American public is just about as grisly as ever, despite promises of improvement following last June's assassination of Senator Robert F. Kennedy."

Following a session with television, our children are always more violent, even discounting that liveliness which naturally results from sitting still. Many a mother, not realizing this, will spend hours working out balanced diets for her family's physical health, while allowing her children to spend many hours digesting an unhealthy mental and spiritual diet. On the other hand, children reared on good books, enjoyable family home evenings, and other creative activities will develop a built-in mecha-

nism that will protect them from smut and vulgarity. They simply will not develop a taste for that which is bad.

The job of the parent, then, is to place the best models before the children. We must watch the shows they watch and must be unafraid to express our opinions, including those concerning the relatively harmless but stupid or silly programs. This does not mean we should whitewash the world, or expect everything to be absolutely antiseptic. The world does contain tragedy and loss. And children know it. (One morning our nine-year-old awakened us at five o'clock to inform us with tears in his voice that "Senator Kennedy has died.") Children today are well-informed. One evening we suggested to our children that perhaps our dinner hour might be more peaceful if television viewing were curtailed. Our son said, "Well, if that happens I'll have to demonstrate to get my civil rights."

We cannot hide all the evil and suffering in the world from our children; we can build in them strong assurance of our Heavenly Father's love and the faith that will help them to deal with evil and with suffering.

Television is a powerful medium with great potential for good. It has special talent in the presentation of personality, with a penchant for showing up the insincere and the false. During times of national tragedy television has proved its ability to bring together all citizens in a way never dreamed possible. It is sad, then, that so much TV time must be given over to violence and to other inane and misleading material, usually backed up by raucous laugh tracks.

How to make a change for the better? To begin with, we must realize that to change our electronic environment, we must ac-

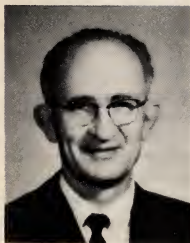
cept it as more or less an extension of ourselves. Some may see all media as part of a gigantic conspiracy, masterminded perhaps by evil-minded men bent upon conquest. Actually, the media is composed of people like ourselves—people who cannot change until they in some way feel responsible for it.

As Latter-day Saints we should understand, too, that our Church owes some of its favorable publicity to the mass media. The Tabernacle Choir increased its following through worldwide broadcasting. The importance of television and radio at general conference time cannot be denied. In a recent speech President Hartman Rector, Jr., of the First Council of the Seventy speculated that it is easy to understand how the gospel can be preached from the rooftops if we but observe the myriad antennae reaching toward the sky.

Latter-day Saints might ask themselves this question: Was TV made for the Sabbath or the Sabbath for TV? Many who would refuse to attend a sports event on Sunday will watch it all day on television. How often does the home screen interfere with prayers or with preparation for meetings? My husband and I have had to make a concerted effort to find activities that will keep lively children occupied and yet will allow us to honor the Sabbath. Sometimes it is not easy to analyze one's bad habits.

Perhaps concern for the media should be part of an overall concern for the earth that God has given us, an earth that will be one day celestialized. If we do have faith in that glorious destiny, perhaps we should not wait for its cleansing fire; now, today, we should take interest in all of earth's uses, whether they be electronic or otherwise. O

The LDS Scene



Ermel J. Morton



Kenneth J. Orton



Ernest J. Wilkins



Ecuador Choir Wins

A 27-member a cappella choir from the two branches of the Church in Guayaquil, Ecuador, recently garnered a grand prize of 3,000 sucres (\$150.00) in the annual city-wide Christmas choral contest. The prize money will be used in a building project. The contest was sponsored by the

newspaper El Universo and featured more than 30 choirs from churches, schools, and clubs. The choir was directed by Jose Valdivieso, elders quorum instructor and lawyer. The choral group also presented a 30-minute television Christmas program that was viewed by many Ecuadorians.



Mission Language Training Centers

The Church missionary language training program has been expanded from Brigham Young University to include centers at Ricks College in Rexburg, Idaho, and the Church College of Hawaii. The language training program is for a two-month period and features intense study of a foreign language.

Missionaries who will study French, German, Navajo, Portuguese, Spanish, and Italian will be located at

Brigham Young University; those studying Danish, Dutch, Finnish, Norwegian, and Swedish will be at Ricks College; and those studying Cantonese, Mandarin dialects, Japanese, Korean, Samoan, Tongan, and Tahitian will go to the Church College of Hawaii. Presiding over the language training missions are Ernest J. Wilkins, BYU; Ermel J. Morton, Ricks; and Kenneth J. Orton, Church College of Hawaii.



Tabernacle Choir Sings at Nixon Inauguration

With "unmatched enthusiasm and choral brilliance," the Tabernacle Choir added its rich harmony and tone to the presidential inauguration ceremonies of Richard M. Nixon as thirty-seventh President of the United States of America. Although the day was marked by freezing temperatures and a biting wind, the choir "sounded magnificent," according to newspaper accounts. The performances were beamed around the world by television.

The choir sang nine numbers at the January 20 inauguration and was warmly introduced by Senator Everett M. Dirksen, master of ceremonies, who said: "And now we will hear from what is undoubtedly the world's most celebrated

choral singing group."

Previously the choir had presented its weekly Sunday radio broadcast from historic Constitution Hall. Sunday evening, a gala inaugural concert was presented in Constitution Hall. The concert, for which the numbers were personally selected by President Nixon, was termed a "triumphal success."

Following the concert, President Nixon warmly shook the hands of Elder Richard L. Evans, master of ceremonies for the choir, conductor Richard P. Condie, and organist Alexander Schreiner. Accompanying the choir was the National Symphony Orchestra.

A New Look at The Pearl of Great Price
Part 7
(Continued)

The Unknown Abraham

By Dr. Hugh Nibley

Potiphar's Hill: One of the most interesting aspects of the many stories of Abraham's narrow escape from a sacrificial death is the strange and puzzling setting of the drama. There has never been any agreement among commentators as to just where all this is supposed to have happened. The Book of Abraham puts it on Asian soil under Egyptian hegemony. To Dr. John Peters, who had actually supervised archaeological diggings in Babylonia, the overlapping of Egyptian and Chaldean elements in the Book of Abraham "displays an amusing ignorance," since "Chaldeans and Egyptians are hopelessly mixed together, although as dissimilar and remote in language, religion and locality as are today American and Chinese."¹ Though Mercer rushed to the defense of Peters, his unfortunate remark played right into the hands of the Mormons, for with the progress of archaeology, the cultural and religious ties between Egypt and Mesopotamia have become steadily more conspicuous and significant. Within a few years of Peter's pronouncement, Jacques de Morgan entitled an epoch-making study of the early royal tombs of Abydos "The Chaldean Origin of Pharaonic Culture in Egypt."² In this vast field of comparative study, all that concerns us here is the situation depicted in Facsimile No. 1, the location of the story being pinpointed for us in graphic detail in Abraham's account.

First we are taken to the far-flung area known as Chaldea (see Abr. 1:20, 30; 2:1), and then to what would seem to be a more limited territory designated as "the land of Chaldea" (Abr. 1:8). The common

expression "the land of So-and-so" nearly always limits an area to the region around a particular religious or political center, and this would appear to apply in the present case as the camera brings us closer to a still more limited area within the land of Chaldea, namely "the land of Ur, of Chaldea." (Abr. 1:20.) This is not the well-known city of Ur, for what we see is an open plain, "the plain of Olisheim" (Abr. 1:10), and as the camera zooms in still closer we are swept to one end of the plain and our attention is directed to a hill; finally at the foot of the hill we are brought to rest before an altar at which a priest is in the act of making a sacrifice. (Abr. 1:9-11.) According to the other accounts, the plain was full of people at the time, and Abraham was the victim.

Of recent years attention has been drawn increasingly to the significant fact that all the main events of Abraham's life seem to take place at ancient cult-centers.³ The patriarchs, O. Eissfeldt observes, "seem to have worshipped at established cult-places, where they set up their own altars," and though many problems are raised by this strange situation, the study of those cult places and their activities offers "a great deal that gives the authentic picture of the Patriarchal Age."⁴ J. C. L. Gibson suggests that Abraham's family probably only visited Ur as pilgrims, and observes that such a world-famous center of pagan worship offered a peculiarly "appropriate setting . . . for Abraham's confrontation by a God who was greater than Sin. . . ."⁵ Professor Albright has pointed out that in all the wanderings and vicissitudes of Abraham's career, "only

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places are mentioned which are known to have been important in the donkey caravan trade of that age.⁶ These would also be cult places. But one must distinguish between the daily liturgies of local shrines and temples and the great year-rites at which vast numbers of people assembled. According to all the traditions, it was at the latter type of celebration that Abraham was offered up, and the legends throw some light on the kind of place chosen for the rites. The main fixtures are a plain and an elevation.

In one account we learn that the King of Sodom and the other kings round about used to repair "to the valley of Sava, the place where all the star-worshippers were wont to assemble," and that there on one occasion Abraham was honored by being placed upon a high tower-like structure made of cedar while the people hailed him as "their king, a lord and a god"; Abraham, however, refused to play the game, telling the people that they should take God for their king instead of a mortal.⁷ The fact that the people already had kings presiding at the ceremonies, and the ritual setting of the event, including the cedar tower, which ample parallel instances show to be a sacrificial pyre, make it quite clear what kind of king Abraham was expected to be—a substitute and sacrificial king. We are reminded of Abraham the royal victim in Facsimile No. 1, followed by Abraham on the royal throne in Facsimile No. 3. Even more striking is the resemblance to King Benjamin on his tower at the great year-rite of Zarahemla, laying down his office and telling the people that instead of him they should take God for their king.⁸ This is another reminder that there are probably far more authentic Hebrew traditions in the Book of Mormon, including extensive quotations from ancient writings (Benjamin's speech is full of them), than anyone has so far suspected.

Another report of what seems to be the same tradition tells us that south of Sodom and Gomorrah there was a broad plain half a day's journey long, where every year the people of the whole region would gather at a spot marked by green meadows and a spring to indulge in four days of promiscuous and orgiastic rites during which every young woman was expected to make herself available to any who approached her.⁹ This is the well-known fertility aspect of the year-rite, not overlooked in the Book of Abraham, which tells of princesses being sacrificed "because of their virtue" as part of the ceremonies. (Abr. 1:11.)

In these accounts the setting is typical of the ancient cult-places with their broad "plain of assembly," the elevated mound, hill, or tower (hence pyramid and ziggurat), and the altar for sacrificing. As we have noted, the legends emphasize the importance of having the sacrifice of Abraham take place at the great



New Year assembly, with Abraham as a more or less routine victim, a situation clearly reflected in the Book of Abraham. (Abr. 1:10-12.)

But why *Potiphar's Hill*? As Richards Durham observes, "this would indeed seem (at least in the thinking of a good many adverse critics of Joseph Smith) to be a highly unsophisticated borrowing from Genesis 37:36 . . ."—a desperate attempt to fill up the story with something that sounds Egyptian.¹⁰ But the name is not confined to the Bible and seems to have definite ritual associations.¹¹ It is found on a small limestone stele of the early 21st Dynasty belonging to one Putiphar and containing also the names of his sons Petusir and Petuneit.¹²

This illustrates well the nature of those names beginning in Petu- Puti- Poti- (eg., *pa-di-*) meaning "given of" or "appointed by" such-and-such a god. Putiphar means "The one whom the god Re has given," or has appointed, while his sons Petusir and Petuneit are the gifts of Osiris and Neith respectively.¹²

Scholars have not been able to agree as to whether the Potiphar who bought Joseph (Gen. 37:36, 39:1) has the same name as the Potiphara whose daughter he married (Gen. 41:45, 40; 46:20). F. Cook suggested that the last syllable of the latter name may refer not to Re but to Pharaoh, "if we take *pr* here in the meaning of the Palace or metaphorically the Sovereign."¹³ But it is agreed that the name of Joseph's father-in-law should be "Given of Re" because he was the high priest of Heliopolis or On, the center of prehistoric Egyptian sun worship.¹⁴ The cultic significance of the name is also indicated by its appearance on a sacred *wdat*-eye amulet, cut in Aramaic letters which date it to the end of the seventh century B.C., about the same time as the Ptuiphar stela.¹⁵

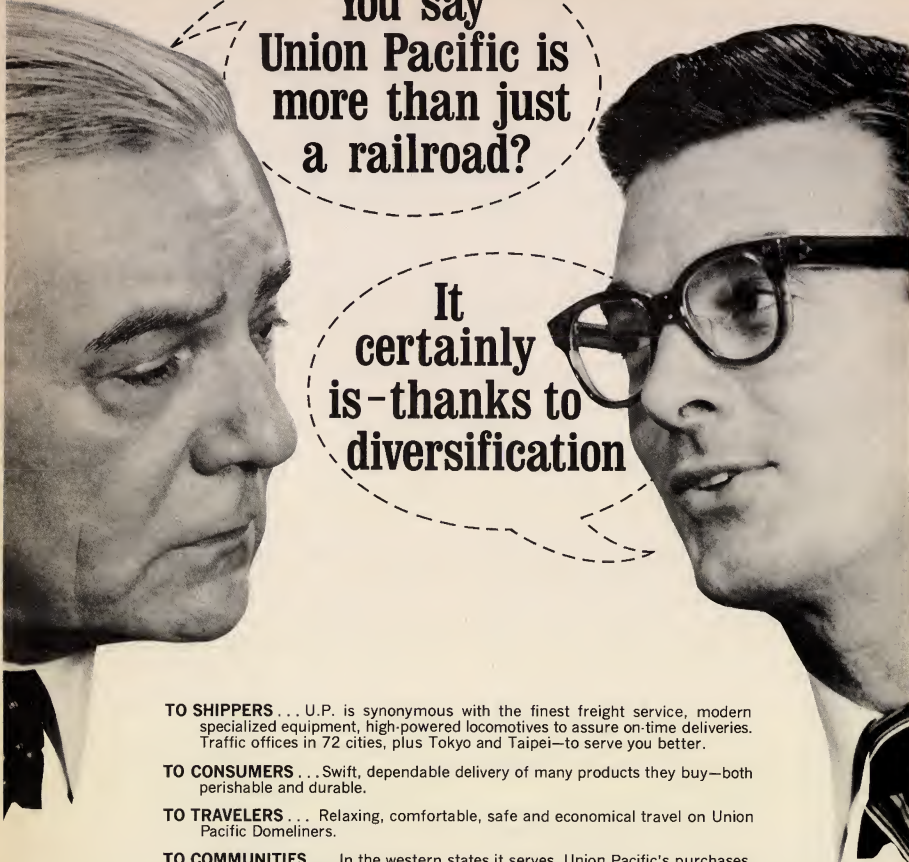
Potiphar's Hill would be "the hill of the one whom Re has given, or appointed," which makes good sense since Re is the sun and we arc explicitly told that Potiphar's Hill was a sun shrine, the "god of Pharaoh" being worshipped there in company with a god who definitely was the sun. (Abr. 1:9.) Classical historians have recorded that the Egyptian name of Joseph, son-in-law of the priest of On, was Peteseiph,¹⁶ and that Moses not only went by the name of Osarsiph but was himself "a priest of Heliopolis."¹⁷ Peteseiph, plainly suggested by Io-seph, could mean "He (God) has given increase," while Osarsiph would be "Osiris is increase." What is noteworthy here is the intimacy between the family of Abraham and the Potiphar complex. We must not overlook the fact that the name *Iwnw* or Heliopolis, occurring twice in the inscription around the rim of Facsimile No. 2, definitely associates the facsimile with the Heliopolitan cult.

The Jews and early Christians alike had a special reverence for Heliopolis. When the Jews in Egypt under the leadership of Onias undertook to fulfill the prophecy of Isaiah 19 by building a temple in Egypt after the pattern of that at Jerusalem, the spot they chose for the sacred edifice was the site of the ruined temple of Heliopolis.¹⁸ And the early Christian Clementine writings go to "the altar of the sun" at Heliopolis to find their most compelling illustration and proof of the reality of resurrection in the tradition of the Phoenix bird.¹⁹

Heliopolis ("Sun City"), the On of the Old Testament (eg., *Iwnw*), was "the most important cult-center of Egypt."²⁰ A great "Megalithic" complex of prehistoric antiquity, it was the model of the "normal pyramid complex" of later times, though instead of the usual pyramid at its apex, it had "a rather squat obelisk perched on a square base like a truncated pyramid. The obelisk recalled a very ancient stone at Heliopolis known as *bmbn*, etymologically perhaps 'the radiant one,' which undoubtedly symbolized a ray or rays of the sun."²¹ This monument stood on a raised platform, and directly before it stood "a large alabaster altar."²¹ Here at "the periodic renewal of the kingship . . . the gods of the two halves of the country assembled to honor the Pharaoh," their images taking up their positions in a row before the altar in the "vast Jubilee court," the place of assembly.²²

The great central stone and its bases, from which the later pyramids were derived, "was the specific Heliopolitan form of the Primeval Hill," either resting on or representing the "High Sand," the first solid ground to emerge from the waters of the flood on the day of creation.²³ Though the design of this monument differs from place to place, it is always the Primeval Hill from which the sun arose on "that momentous sunrise of the First Day."²⁴ The common Egyptian verb *khai*, used to signify the appearance of the King in glory, "is written with a hieroglyph depicting the sun rising over the Primeval Hill," for "the concepts of creation, sunrise, and kingly rule are continually merged."²⁵ Not only was the hill the central object of every solar shrine, but "each and every temple was supposed to stand" on the Primeval Hill.²⁶

Nothing of the old Heliopolitan complex has survived, and its reconstruction is based on copies of it (as Gardiner calls them) in other places. But Egyptian ritual and literature often give us fleeting glimpses of the setup at On. Thus a late Egyptian romance tells of a fierce contest between the champions of Pharaoh and the ruler of Ethiopia, both rivals bearing the name of Hor, in which the false pretender from the south is "cast down from upon the hill on the



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“The mixing of gods and nations, especially those of Egypt and Canaan, was the order of the day in Abraham’s time”

east of On” to sink into the waters of death at its foot.²⁷ The losing ruler must in the end submit to a terrible beating, which was originally meant for Pharaoh himself, i.e., the King’s rival is sacrificed in his place after a ritual combat at the Sun-hill of On.²⁷ We see the same motif in the Metternich Stele, which tells how “Hor was pierced in the field of On on the north of the altar,” but was miraculously healed. This refers to the New Year’s combat between Horus and Seth for the rule of the world, only instead of the hill, it is the plain and the altar which receive mention.²⁸

If Heliopolis was the most venerable of sun shrines, it was by no means the only one; at least six kings of the 5th Dynasty are known to have constructed their own complexes, “each with its own name, like ‘Pleasure of Re,’ ‘Horizon of Re,’ ‘Field of Re.’”²⁹ Note that all the names end with Re. So does the name of Potiphar, “Given of Re.” The predominance of the name of Hor or Horus in the stories (Horus being the type of the living Pharaoh mounting the throne) suggests another cult-place and one closely tied to Abraham. For Phathur or Petor, if it is not actually a corruption of Potiphar, means perhaps “Given of Horus,” and was originally the name of Aram Naharaim, Abraham’s native city, when it was first settled by Aram and his brother Rekhob—there is much in the story to indicate that Phathur was an old cult-place.³⁰ If the story shows a fine disregard of chronology, we must remember that nothing makes a hash of chronology like ritual does, since ritual deals with real but *repeated* events.

It is clear enough that Abraham’s escape from the altar took place on Asiatic soil, which was at the time under Egyptian domination. The officiating priest, though properly “the priest of Elkenah,” was *also* the Priest of Pharaoh.” (Abr. 1:7.) This was only a temporary state of affairs, however, for Abraham’s “now at this time it was the custom . . .” definitely implies that at the time of writing it was no longer so. Theodor Boehl’s observation that when the curtain rises on the patriarchal dramas “Egypt no longer rules Canaan” suits well with the picture in the Book of Abraham where Pharaoh rules in Canaan only at the outset.³¹ Also consistent with the modern reconstruction of the picture is the mixture of outlandish “strange gods” (Abr. 1:5-6, 8), among whose number was counted “a

god like unto that of Pharaoh” (Abr. 1:13), a clear implication that Pharaoh’s authority is being honored on non-Egyptian territory. We are reminded of the situation in Byblos, where Pharaoh’s god and glory came and went in the temples, depending on whether Egypt had power locally or not.

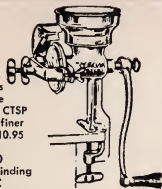
That we have to do with an overlapping of Egyptian and Canaanitish or Amorite customs is apparent from the double nomenclatures used in Abraham’s story. The holy place was “called Potiphar’s Hill,” a very proper designation for the indispensable central object, the sun hill, of a shrine operating on the pattern of Heliopolis under the auspices of Pharaoh. But the plain itself, having existed from time immemorial, bore its local Semitic name, “the plain of Oli-shem.” (Abr. 1:10.) But since Oli-shem can be readily recognized by any first-year Hebrew student as meaning something like “Hill of Heaven,” “High-place of Heaven,” or even possibly “Sun-hill,”³² the Plain of the High Place of Heaven was probably a holy center before the times of Egyptian influence. This is borne out by Abraham’s careful specification that the sacrifices were made “even after the manner of the Egyptians” (Abr. 1:9), clearly implying that there was another tradition. We learn in verses 8 and 9 that “at this time” *two* deities shared the honors of the great shrine, the one “the god of Pharaoh” and the other “the god of Shagreel,” who, we are flatly told, “was the sun” (*ibid.*).

Note, however, that it was not Shagreel who was the sun but “the god of Shagreel.” And who was Shagreel himself? Another happy guess: The old desert tribes, whose beliefs and practices, as A. Alt has recently demonstrated at length, are of primary importance in understanding the background of the Abraham traditions,³³ worshiped the star Sirius under the name of *Shighre* or *Shaghre*, and Shagre-el in their idiom means “Shagre is God.” Sirius is interesting in ritual because of its unique association, amounting at times to identify, with the sun. Shighre, according to Lane’s *Dictionary*, designates *whatever* star is at the moment the brightest object in the heavens, and it has recently been discovered, as R. Anthes notes, that “the heavenly Horus was a star as well as the sun . . . whatever body happens to be presiding over the sky.”³⁴ The King of Egypt in the rites of On is able, “with the Dog Star (Sirius) as guide,” to find the place of resurrection at “the Primeval Hill, an island . . . preeminently suitable for a resurrection from death.”³⁵ The most important event in the history of the universe, according to the Egyptians, was the Heliacal Rising of Sirius, when Sirius, the sun, and the Nile all rose together on the morning of the New Year, the Day of Creation, as officially proclaimed from the

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great observatory of Heliopolis.³⁶ Without expanding on the theme, it will be enough here to note that the sun, the hill, and Sirius are inseparably connected in the rites, as they are in the Book of Abraham, where we find "the god of Pharaoh, and also . . . the god of Shagreen . . . the sun" receiving sacrifices side by side at Potiphar's Hill. (Abr. 1:9.)

If we have not yet located the site of the doings indicated in Facsimile No. 1, we have at least been given a pretty good idea where to look and an even better idea of what to look for. "Much careful thought has of late been devoted to . . . questions connected with the sun-temples," wrote Gardiner, "but only with limited success through the lack of positive evidence."³⁷ Certain main features stand out clearly, however, and if we are not obliged to leap to conclusions, we are obliged by what little we have seen to look further. At the great complex of Niuserre, examined by Burchard, we see all the gods "from all over the land" standing in order before the altar that stands at the foot of the Hill of the Sunrise.³⁸ Is that not much the situation that meets us in the Abraham story? In both cases there is a shrine devoted to the worship of the sun, entirely under the auspices of Pharaoh, held at a sacred Hill of the Sun whose theophoric name ends in Re, which stands at the head of a vast flat assembly place, by a sacrificial altar, before which stand the images of the deities of the whole land. (Fac. 1, Figs. 5-8, Abr. 1:13; Fac. 2, Fig. 6.) All such holy places have their origin and prototype in Heliopolis, and that goes for Abraham's shrine as well, as the name Potiphar makes clear; as at On, so at Potiphar's Hill, the sun and Sirius were worshiped side by side.

Only recently has the common meeting ground of Mesopotamian and Egyptian religion become vaguely discernable—in Canaan. Until 1929 no direct connection was known between the cults of Mesopotamia and Egypt, but in that year was discovered at Tel-el-Ghassul in what was once Canaan the now famous mural with its eight-rayed disk representing either the sun or Sirius in an impressive cult scene.³⁹ M. H. Segal suggests that it was the Israelites, and Abraham in particular, who furnished an important link between the great year-rites of Babylonia and Egypt, since "it may be conjectured that the principal beliefs associated with these two festivals [the principal year-rites] in Judaism were already well-known to ancient Israel in Egypt from their Mesopotamian heritage."⁴⁰ Abraham, Cyrus Gordon reminds us, "was not an isolated immigrant, but part of a larger movement from Ur of the Chaldees [and similar communities] into Canaan," which carried strange gods to Ugarit on the Syrian coast "and even penetrated through

Canaan into Egypt."⁴¹ The mixing of gods and nations, especially those of Egypt and Canaan, was the order of the day in Abraham's time, and nowhere is the phenomenon more clearly in evidence than in the Book of Abraham.⁴² O

FOOTNOTES

- ¹In F. S. Spalding, *Joseph Smith as Translator*, p. 28.
- ²J. de Morgan, *La Préhistoire Orientale*, Vol. 2 (Paris, 1926), Ch. 6.
- ³The relationship of the Patriarchs to these ancient centers raises many problems, discussed by A. Alt, "The God of the Father," in *His Essays on Old Testament History and Religion* (Oxford: Blackwell, 1966), pp. 3-77.
- ⁴O. Eissfeldt, in *Ex Oriente Lux*, Vol. 17 (1963), p. 161.
- ⁵J. C. L. Gibson, in *Journal of Semitic Studies*, Vol. 7 (1962), p. 58.
- ⁶The importance of the moon-cult in the Abraham histories has been greatly overdone, according to E. König, in *Jewish Quarterly Review*, Vol. 22 (1931/2), p. 124. Actually the legends say nothing of the moon-cult but tell only of a showdown between Abraham and a king to whom he was obnoxious. König notes in this connection (p. 126) that "it is not true . . . that the importance of the Bible lies in monotheism."
- ⁷W. F. Albright, *Archaeology, Historical Analogy and Early Biblical Tradition* (Baton Rouge: University of Louisiana, 1966), p. 126.
- ⁸Midrash Bereshit Rabba, Vol. 42, pp. 4, 7, 8; Vol. 53, pp. 2-4, cited in M. J. bin Gorion, *Sagen der Juden*, Vol. 2 (Frankfurt, 1914), pp. 170f.
- ⁹Almond, 2. We have treated the legend of Joseph in *Joseph and the Bible to the Book of Mormon* (1957), Ch. 23, and in *Since Cumorah* (Salt Lake, Deseret, 1967), pp. 279-83.
- ¹⁰Sefer Ha-Yashar, pp. 35b, 36a, in bin Gorion, Vol. 2, pp. 211f.
- ¹¹R. Durham, "Potiphar's Hill" and the Canopic Complex of Gods (private issue), pp. 1-2. This work should be better known.
- ¹²Because it is found only in late Egyptian documents, scholars have concluded that the biblical story of Joseph must contain anachronisms, but A. Hamada, in *Annales du Service*, Vol. 39 (1939), p. 273, and J. Lebovitch, *ibid.*, Vol. 43 (1943), p. 89, show that the Egyptian name of the name they study indicate that the name has come down from much earlier times.
- ¹³Hamada, *op. cit.*, p. 274.
- ¹⁴*ibid.*, p. 276, with disapproval.
- ¹⁵Lebovitch, in *Annales du Service*, Vol. 43, p. 89.
- ¹⁶*ibid.*, pp. 87-89.
- ¹⁷Cheremon of Alexandria, cited by Josephus, *contra Apionem*, I, 290.
- ¹⁸*ibid.*, I, 26.
- ¹⁹Josephus, *Ant.*, Vol. 13, 3:1-3.
- ²⁰Clemens Romanus, *Ep. ad Cor.* 1:25; *Constitutiones Apostolicæ*, 5:7, cf. Philo, *Nat. Hist.*, Vol. 1, pp. 2 (2-5).
- ²¹H. Bonnet, *Reallexikon*, p. 543.
- ²²A. H. Gardiner, *Egypt of the Pharaohs*, pp. 85-86.
- ²³Gardiner, *ibid.*, and *Journal of Egyptian Archaeology*, Vol. 30 (1944), p. 27.
- ²⁴H. Frankfort, *Kingship and the Gods* (University of Chicago Press, 1948), p. 153.
- ²⁵*ibid.*, p. 154. Cf. H. R. Hall, in *Journal of Egyptian Archaeology*, Vol. 10, p. 187.
- ²⁶Frankfort, *op. cit.*, pp. 57, 151-52; cf. Gardiner's Sign-list, N. 28.
- ²⁷Frankfort, p. 51; Gardiner, *Egypt of the Pharaohs*, pp. 85f; *Apostolic Constitutions*, 5:7.
- ²⁸F. L. Griffith, *Stories of the High Priests of Memphis* (Oxford, 1900), pp. 61-64. The waters were the great Egyptian marsh bordering on "Heliopolis, the Gate of the Sun," Diodorus, Vol. 1, p. 96.
- ²⁹C. E. Sander-Hansen, *Die Texte der Metternichstelen* (Copenhagen, 1956), p. 50, Spruch IX, lines 89-90. Sander-Hansen renders the sign as a proper place-name, Hotep, but the symbols mean literally "the place of the altar," the basic meaning of the *htp*-sign being "altar," *Wörterbuch*, Vol. 3, p. 183.
- ³⁰Gardiner, *Egypt of the Pharaohs*, p. 85.
- ³¹Ginzberg, *Legends of the Jews*, Vol. 1, p. 299. The name of Rekob alone would guarantee its religious background. On the origin of Near Eastern cities as cult-places, see our study in the *Western Political Quarterly*, Vol. 19 (1966), pp. 599ff. The spelling Pethur is after *Sefer Ha-Yashar*, 42b-43a. Certainly the old center of Pitho (Pithu) from which abominable rites of prostitution were reported to have been imported into Israel and which lay "towards the borders of Anatolia" was a cult center; see Z. Mayan, *Les Hyksos et le Monde de la Bible* (Paris: Payot, 1956), p. 188. Pitho would be the *hwt* (Coptic) form of Pethor.
- ³²T. Boclet, in *Ex Oriente Lux*, Vol. 17, pp. 131f.
- ³³Genesius, *Hebrew-English Lexicon* (Oxford, 1952), p. 752; "al, height," p. 1029f; "Shamah, Shami, 'visible heavens, sky,' etc. Philo, in Eusebius, *Præparatio evangelica*, X, 1, says that the Egyptians think the Sun is the only God, and call it Beel-sham," meaning Lord of heaven but definitely designating the sun.
- ³⁴A. Alt, *Essays on Old Testament History and Religion* (Oxford, 1966), pp. 31ff.
- ³⁵R. Anthes, in *Journal of Near Eastern Studies*, Vol. 25, p. 159; already in *Breasted's Religion and Thought*, p. 101, indicated that the rising dead is a star—the brightest star, but he is also the sun.
- ³⁶Frankfort, *op. cit.*, p. 120.
- ³⁷Plutarch, *De sollicitudine animæ*, 20, in T. Hopfner, *Fontes historici religionis ægyptiacæ*, p. 285; Diodorus, I, 11. Chalcidius, cited in Hopfner, p. 512, says the Egyptians measured the small and the great year by Sirius, which they called *ach*, i.e. the symbol of the sun rising over the Primeval Hill. See R. Faulkner, in *Journal of Near Eastern Studies*, Vol. 25, pp. 159f.
- ³⁸Gardiner, *Egypt of the Pharaohs*, p. 86.
- ³⁹*ibid.*, pp. 85-86.
- ⁴⁰A. Mallon, in *Mélanges Maspero*, Vol. 1, i, pp. 55-59.
- ⁴¹M. H. Segal, in *Jewish Quarterly Review*, Vol. 53 (1962), p. 254.
- ⁴²C. Gordon, *Before the Bible* (New York: Harper & Row, 1962), p. 19.
- ⁴³The situation is dramatically described by C. Gordon in *Journal of Near Eastern Studies*, Vol. 13 (1954), pp. 58f.



Illustrated by Warren Luch


First Increase

By Carol Lynn Pearson


Now,
Lying breathless
On the meridian
Of eternity,
I slowly gather
Vision
And view God
With a new
Familiarity.

From the beginning
We have been bound
As child
And Father.
But here—
In this brief
Earth moment—
I have found
His gift
Of godhood,
Given his gift
Of life.


A double miracle
Dawned this morn:
A baby breathed,
And too,
The God in me
Was born.



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Today's Family

By Florence B. Pinnock

LUNCHEON FOR HALF A HUNDRED

● There may come a time in every woman's life when someone turns to her and says, "You are to be chairman of our next luncheon. Make it special." A gasp of astonishment is usually the answer. But someone must do it—why not you? After you are left alone to think things through, you can't help but dream of taking bows for the most glamorous, delicious luncheon your group has ever had. Much must happen before this can take place.

You are the chairman but not the whole committee. Choose three or four or more other women to share in the responsibilities and also in the fun. Meet, decide on the menu, and divide the tasks. Then nobody carries too heavy a load. Assign one to be in charge of the invitations, table setting, and the decorations; another to greet the guests at the door and later to slip into an apron after the luncheon and do the clean-up job; still another to prepare the meal. Each of these

women should choose some capable helpers. The key to the success of any large luncheon is the organization. You were selected to be the general chairman because of your clear head, your calmness under fire, your expertise in delegating authority, your creativeness, your dependability to follow through to the end; and also—let's face it—it is about your turn to carry the load.

Talk yourself into the idea that all of this is going to be fun. A great deal of the enjoyableness of a party is the comradeship of those working together to make it a success. The enthusiasm of the chairman oils the wheels to get things done, and her lilt can carry any number of others to work toward a most happy conclusion.

The menu chosen must be realistic in terms of facilities that are to be used, season of the year, and the costs allowed. Together with the consideration of these three

items, let your imagination run wild with a flair for the unusual. A touch of imagination is a relish and a stimulant to the guests' appetites.

In March there are many Saint Patrick's Day luncheons, and green takes over as the color scheme. A touch of green is great, but too much green on a table isn't. This luncheon is a special affair and should take on a festive air. Fresh flowers are often desired for centerpieces, but their cost at this time of year might send minds in other directions.

For this Saint Patrick's Day luncheon let's decorate with huge crystal trays of shining vegetables, interspersed with glistening dark green leaves and arranged on white damask tablecloths. Lemon or laurel leaves or evergreen branches can be used effectively. Many vegetables are available in different shades of green. Picture avocados, artichokes, cucumbers, asparagus,

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broccoli, zucchini, parsley, fresh green beans, and various kinds of lettuce combined to form an artistic centerpiece. To make the vegetables fairly shine, wash them and then oil your fingers with butter or cooking fat and rub the leaves and vegetables as they are arranged on the tray or compote. Do not make this centerpiece too far in advance if you are using parsley or lettuce, as they may wilt. Pale green or kelly green tapers can be placed in tall crystal holders and are handsome even if left unlighted.

Pipe cleaners made into elves and used as place setters add a gay note to such an event. The invitations may suggest that all guests wear as much green as possible. Music during the luncheon should continue the Irish theme. Records of Irish jigs, folk songs, and love songs could be played softly in the background.

Here is a delicious menu to serve to half a hundred people. ➔



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It belongs to Dear Abby Van Buren. (Her first name really is Abigail). She's your "friend in need." My, what interesting reading poking into the lives of these troubled souls. Daily in your

DESERET NEWS

Today's Family *continued*

Emerald Cocktail
Shamrock Cheese Straws
Hot Chicken Salad St. Patrick Greens
Thousand Island Dressing
or Clear Dressing
Asparagus or Broccoli with
Lemon Almond Butter
Cloverleaf Rolls
Green Pineapple Parfait Tarts

Emerald Cocktail

(½ cup per serving)

6 quarts chilled cut fruit
 6 cups beverage or fruit juice
 Green maraschino cherries, mint leaves,
 and lime sherbet for garnish

Cut the fruit into bite-size pieces. Add prepared beverage (orange juice, green fruit punch, or carbonated drink) to fruit. Chill thoroughly. Sweeten, if necessary, and spoon into sherbet glasses. Garnish and serve just as the guests are being seated.

Suggested fruits to use: apples, bananas, berries, grapefruit, grapes, oranges, mandarin oranges, peaches, pears, pineapple. If any of the fruits are frozen, thaw them but serve them while still icy cold.

Shamrock Cheese Straws

(2 per serving)

12 ounces sharp American cheese
 4½ cups flour
 2¼ teaspoons salt
 ¼ teaspoon pepper
 ¼ teaspoon cayenne pepper
 ¼ teaspoon dry mustard
 1½ cups butter

Grate the cheese very fine. Sift the flour and seasonings together. Cream the butter until light and fluffy; add seasoned flour and cheese. Blend thoroughly. Let stand in refrigerator for about 1 hour. Roll pastry a third at a time to ¼-inch thick. Cut with a shamrock cutter. Lift with a spatula and place on an ungreased cookie sheet. Bake at 400° F. for about 8 minutes. Don't bake too long. The cheese shamrocks should be a light golden color.

Hot Chicken Salad

(¾ cup per serving)

10 cups cooked diced chicken
 1½ dozen hard-cooked eggs, sliced
 ⅓ cup sliced green onions
 7 cups cooked instant rice
 3½ teaspoons salt
 5 cups mayonnaise
 7 cans cream of chicken soup
 ½ cup minus 1 tablespoon lemon juice
 7 cups diced celery
 1 cup diced green pepper
 3½ cups roasted almonds

Mix all ingredients together and spoon into buttered baking pans (2 inches thick). Sprinkle crushed potato chips on top and bake at 350° F. for 30 minutes or until bubbly and golden brown. This casserole may be mixed together and put in the pans and stored in the refrigerator the night before the luncheon.

Thousand Island Dressing

(2 tablespoons per serving)

1 quart mayonnaise
 ½ cup onion, chopped very fine
 ½ cup chopped sweet pickles
 1 pint bottle catsup

Mix all ingredients together so that the coloring is even. Store in the refrigerator.

Clear Salad Dressing

(2 tablespoons per serving)

2 cups vinegar
 1 cup water
 6 envelopes powdered salad dressing mix (any flavor except low calorie and creamy)
 5 cups salad oil

Combine the vinegar and water, add the salad dressing mix, and beat at low speed of mixer until well blended. Then add the oil and blend thoroughly. Beat again just before serving. Store in refrigerator.

If asparagus is served, there should be 4 or 5 stocks to a portion. Therefore, for 50 people 12 to 13 pounds is required. If broccoli is served, the average serving should be ½ cup. Approximately 17 pounds will be needed.

Green Pineapple Parfait Tarts

(½ cup filling for each small tart)

6 packages lime fruit gelatin
 7¼ cups hot pineapple juice plus water
 3 quarts vanilla ice cream
 6 No. 2 cans crushed pineapple
 50 small tart shells

Dissolve the gelatin in the hot juice. Add the ice cream by spoonfuls; stir until melted. Then chill until thickened but not set. Fold in 6 cups drained pineapple. Spoon into tarts and chill until firm. Garnish with a wreath of the remaining crushed pineapple, with a spoonful of whipped cream tinted pale green in the center.

Buying Guide for Some Basic Foods

Food Item	Market Unit	Approx. Measure per unit	Approx. No. of servings	Size of serving
Cocoa	½ pound	2 cups	30 to 36	¾ cup
Bread	1 lb. loaf	12 to 16 slices	6 to 8	2 slices
Macaroni and spaghetti	1 lb.	4 cups	8	1 cup
Rice (unprocessed)	1 lb.	2½ to 2¾ cups	12	⅔ cup
Butter	1 lb.	2 cups	48 pats	1 pat
Cheese (American)	1 lb.	4 cups grated	8	1 slice
(Cottage cheese)	1 lb.	2 cups	4 to 6	⅓ to ½ cup
Ice cream	1 quart	4 cups	6	⅔ cup
Nonfat dry milk	1 lb.	4 cups	4 to 5 quarts	
Meats, boned or ground	1 lb.		about 4	
Nuts, shelled	1 lb.	4 cups (1 lb. in shell makes ½ lb. shelled)		
Sugar, brown	1 lb.	2½ cups firmly packed		
confectioners granulated	1 lb.	4 cups unsifted		
	1 lb.	2 cups		

*

The Spoken Word

By Richard L. Evans

Perhaps the hardest lesson to learn

"God loved us so he sent his Son,
Christ Jesus the Atoning One,
To show us by the path he trod,
The one and only way to God."¹

Love is the word we would underline—the love of God for his children, and the love of Him who so loved us all that he lived and died to redeem us from death. And the next great lesson, and the hardest perhaps to learn, is the love of all of us for all of us. "Love," said William Penn, "is the hardest lesson in Christianity."² It may even be the hardest lesson of life, for love which is selfish is not love at all, but something else besides. When a father loves his children, he would always try to do for them what would be for their best. When anyone loves anyone, sincerely so, he would always try to do for him—or for her—what would be for her best—not something self-indulgent, not something selfish. And for the love of his children, God sent a Savior, and gave us his gospel to lead us, with our loved ones, to the limitless possibilities of everlasting life. What greater gift could he give? And as he loves us, he expects us to show our love for him by keeping his counsels and commandments, which are for our own good, altogether. "Love your country," said Giuseppe Mazzini. "It is the home that God has given you. . . . Raise it up, great and beautiful. . . . Love humanity. . . . Love your family, the partner of your life, those around you, ready to share your joys and sorrows; love the dead who were dear to you and to whom you were dear. . . ."³—those absent ones whom you shall surely again see. Let this be a time of homecoming, of happiness; of mellowing hearts, of kindness; of faithfulness and thankfulness; of loved ones coming closer—a time of loving neighbors as ourselves, and a time of living so that, sincerely, we can love and respect ourselves. Thank God for family, for friends, for the everlastingness of life with loved ones—for these are the greatest of God's gifts. "I know that my Redeemer lives."⁴

¹Edward P. Kimball, "God Loved Us, So He Sent His Son."

²William Penn, "Some Fruits of Solitude."

³Giuseppe Mazzini, "To the Young Men of Italy," address delivered at Milan, Italy, July 25, 1848.

⁴Job 19:25.

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The Church Moves On

January 1969

2 President and Sister David O. McKay observed their sixty-eighth wedding anniversary at home today. In the evening there was a small family celebration.

5 New stake presidency: President M. Dale Ensign and counselors Mark D. Robertson and Scott M. Welch, Big Horn (Wyoming) Stake.

11 The First Presidency announced the formation of the Church Library Coordinating Committee, with responsibility of coordinating all library activities and procedures of the Church. Earl E. Olson, assistant Church historian, is chairman of the group, with

Elder Theodore M. Burton, Assistant to the Council of the Twelve, Russell L. Davis, Donald K. Nelson, Keith R. Oakes, and S. Lyman Tyler as members.

12 Dearborn (Michigan) Stake was organized from parts of Detroit Stake by Elder Harold B. Lee of the Council of the Twelve and Elder Theodore M. Burton, Assistant to the Twelve. Carl S. Hawkins was sustained as president of this the 474th stake of the Church, with LeRoy S. Walker and David W. Ferrel as counselors.

I. Morris Brooks was sustained as president of Detroit Stake, with Neil R. Williams and John R. Pfeifer as counselors.

18 The First Presidency urged "our people to be generous" in their support of the annual March of Dimes drive.

Early this morning members of the Salt Lake Tabernacle Choir departed by jet airplane for Washington, D.C., to take part in festivities in connection with Richard M. Nixon's inauguration as President of the United States.

It was announced that 2,059,277 visitors visited Temple Square in Salt Lake City during 1968. A total of nearly four million people visited the 30 Church-oriented centers located at various temples and historic sites of the Church. Of these, an estimated 2,867,982 were not members of the Church.

19 On the eve of his inauguration as President of the United States, President-elect Richard M. Nixon joined 3,500 dignitaries in applauding the Salt Lake Tabernacle Choir in a concert at Constitution Hall, Washington, D.C.

20 In near-freezing temperatures and biting wind the Salt Lake Tabernacle Choir sang at the inauguration of President Richard M. Nixon. It was the second time that the choir had added a beautiful and reverent tone to an inauguration; they were there for the swearing-in of President Lyndon B. Johnson in January 1965. This evening they returned to Salt Lake City.



Richard L. Evans

The Spoken Word

When people once are in the wrong

A man who has committed a mistake and doesn't correct it," said Confucius, "is committing another mistake." Having in mind that all of us make mistakes, we turn a moment to some further citations: "Some often repent, yet never reform," said Bonnell Thornton; "they resemble a man travelling in a dangerous path, who frequently starts and stops, but never turns back." "Repentance may begin instantly," observed Henry Ward Beecher, "but reformation often requires a sphere of years." And finally, from Samuel Johnson: "As long as one lives he will have need of repentance." Now back to the beginning: "A man who has committed a mistake and doesn't correct it, is committing another mistake." There is no virtue in postponing repentance to some particular time. There is virtue in repenting in the present—in doing so this very day. It isn't ever altogether easy, and it comes down, finally, to a question of character—wanting to, willingness, working at it. If there are mistakes, they can be acknowledged. If there are habits we shouldn't have, they can begin to be conquered. If, because of us, there are hurt hearts and offended feelings, it is for us to make amends. Others can encourage. Others can help. But no one else can repent for us. The obligation and the opportunity are ours—and what we do will determine the difference. And if we don't repent, if we don't change direction, we will arrive at whatever end our present attitudes and actions tend to take us. "He who chooses the beginning of a road, chooses the place to which it leads."¹ These four lines were left us by Matthew Prior:

"When people once are in the wrong
Each line they add is much too long;
Who fastest walks, but walks astray,
Is only furthest from his way."²

"A man who has committed a mistake and doesn't correct it, is committing another mistake."

¹Author unknown.

²Matthew Prior, "Alma."

³"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System January 12, 1969. Copyright 1969.

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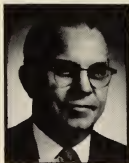
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Bufs and Rebufs

Olympic Medal Winner

Your editor's note on the feature "Mormons and the Olympics" [January] said that to your knowledge no Latter-day Saint had won a medal at the recent Olympics in Mexico City. However, Jack S. Horsley of the Seattle (Washington) 12th Ward won a bronze medal in the 200-meter backstroke.

MRS. BERNICE RYAN
PALO ALTO, CALIFORNIA

Latter-day Saints have an Olympic winner: Jack Horsley. He has the following world rankings as published in the 1969 *Swimming World*, Vol. 10, no. 4, p. 51:

"Fifth in the 800 Meter Freestyle with a time of 8:51.8; thirteenth in the 1500 Meter Freestyle with a time of 16:53.0; ninth in the 100 Meter Backstroke with a time of 1:01.0; tied for second in the 200 Meter Backstroke with a time of 2:08.0."

WALTER CRYER, SWIMMING COACH
BRIGHTON YOUNG UNIVERSITY

Church in Alaska

I was thrilled with "The Church in Alaska" [January]. My grandfather was Heber Jesse Meeks, but I was not aware of the site where Alaska was blessed for the preaching of the gospel.

NORMAN H. JACKSON
RICHFIELD, UTAH

I thought the article on Alaska was a wonderful story about the Church. Elder James Judd, one of the four elders sent to Alaska in 1928, is my father. His departure for the mission was a turning point in my life, because it put me in the store business for life. I had just graduated from Dixie College. When I came home Dad said that I would have to care for his store because he was going to Alaska with Elder Meeks and Elder Englestead to open up a mission for the Church. They picked up Elder Plowman on the way, since he was already in the mission field. In 1938 the Church sent James Judd on another mission, to Australia.

FINLEY M. JUDD
HURRICANE, UTAH

Those Disappearing Page Numbers

I am a high priest and have been reading the *Era* for more than 50 years. Recently I have been disappointed when page numbers have been left off some of the pages. It is very disconcerting to me to thumb through the pages when looking for an article and not find the page number. May I suggest that page numbers be put on every page?

FREDERICK LOERTSCHER
SALT LAKE CITY, UTAH

Occasionally, placement of page numbers would put them in a photograph or illustration. Rather than do so, we will leave them off—we hope not too often.

Joseph the Farmer

I was thrilled with the January *Era*, but I got some hearty enjoyment out of Dr. Hugh Nibley ["A New Look at the Pearl of Great Price"] calling Joseph Smith, Jr., a "farmer" and I was able for once to gather a few kernels of grain among the loads of straw.

GEORGE W. ROBINSON
IDAHO FALLS, IDAHO

"Using the Scriptures" Correction

I was impressed with the article "Using the Scriptures" [January] by Elder Harold B. Lee. I noticed the list of significant Doctrine and Covenants sections, but wonder if there was a misprint. The article mentions Section 111 as one of eight sections to study (page 14), but Section 111 does not seem to deal much with the topic.

KEN MANGUM
PROVO, UTAH

You're right. It should read Section 112.

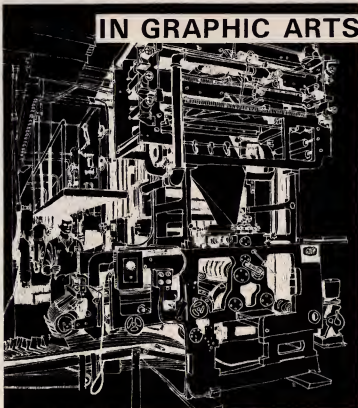
Springtime

By Solveig Paulson Russell

*Springtime comes slipping with
nobody knowing,
Gentle, and silent, and softly tip-
toeing
Down through the valley, down
through the glade,
Past the last snowdrift that win-
ter has made;
Down to the brook, and the ice
falls away;
Down to the pond, and the wil-
lows sway.
Lullaby-gentle, the spring moves
along,
And earth stirs and murmurs a
clear silent song.
The seeds feel awakening; trees
quicken and send
A tingle of knowing to every
branch end.
A soft golden flush filters the
air,
And mild light-fingers reach
everywhere.
Springtime comes slipping, soft-
ly tiptoeing,
And all earth, alerted, rouses for
growing.*

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These Times

The Journey to the Moon and the Message to the Earth



By Dr. G. Homer Durham

President, Arizona State University at Tempe
Photo by Colonel Frank Borman

● On Friday morning, December 27, 1968, the American space-ship Apollo 8 splashed down in the central Pacific Ocean after man's first successful journey to the moon. Colonel Frank Borman of the United States Air Force, Captain James A. Lovell, Jr., of the United States Navy, and Major William A. Anders, United States Air Force, made the historic flight into space, complete with ten orbits of the moon on December 24, 1968. Departure was from Cape Kennedy, Florida, on Saturday, December 21.

Christmas Eve 1968 was etched in history and in the memory of millions of viewers who, on television, heard, directly from moon orbit, the special Christmas message of the three astronauts. It was an especially appropriate message to the earth and all its peoples. It went like this (from the book of Genesis):

Major Anders: "In the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon

the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness."

Captain Lovell: "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament. . . . And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day."

Colonel Borman: "And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good." (See Gen. 1:1-10.)

To watchers who had seen live television pictures of the earth, transmitted from the spacecraft, and who had heard Colonel Borman's description of the moon

("a vast, lonely, forbidden type of existence"), the ancient words, repeated by the three officers, came large with meaning.

Then came Colonel Borman's sign-off:

"And from the crew of Apollo 8, we close with goodnight, good bless all of you, all of you on the good earth."

Earlier on December 24, some five hours after firing Apollo 8 into its first lunar orbit, Colonel Borman transmitted a prayer for delivery at St. Christopher Episcopal Church, League City, Texas, where he serves as a lay reader. "I was supposed to lay-read tonight," he said with some humor, "but I couldn't quite make it." The prayer, he said, was not only for fellow worshipers gathered at St. Christopher's, but "to people everywhere." This additional timely message from moon orbit, from Colonel Frank Borman, the commanding officer of the pioneer journey into lunar space, must also be recorded here:

"Give us, O God, the vision which can see thy love in the world despite human failure.

"Give us the faith to trust the goodness despite our ignorance and weakness.

"Give us the knowledge that we may continue to pray with understanding hearts, and show us what each of us can do to set forward the coming day of universal peace."

There will be other journeys to the moon. It may turn out to be somewhat more attractive than the stark view permitted by the pioneer, 69-mile-high orbit. There will be more messages to earth from the moon and beyond, but few so profound with faith and meaning.

"... show ... what each of us can do to set forward the coming day of universal peace." ○

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End of an Era

Life Among the Mormons



There were smiles in
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as the
newly returned
missionary stood up
to give
his report and
began: "It's so good
to be home and to
see you all—Dad
and Mom,
my little brothers,
friends, former
mission
companions, my girl
friend . . . and her
husband. . . ."
—Mrs. W. G. Tolley,
Salt Lake City, Utah

Judge: "I shall have to
give you ten days or \$20."
Prisoner: "I'll take the
\$20, your honor."

Until you understand a
writer's ignorance, presume
yourself ignorant of his
understanding.
—Samuel Taylor Coleridge

Two men were discussing
their status in life. "I started
out on the theory that the
world had an opening for me,"
said one. "And you found it?"
asked the other. "Well,
rather," replied the first. "I'm
in the hole now."

We must in words and
demeanor show always the
dignity and authority of
man, and talk of the noble rank
he holds among the works
of God. We must act
in the worthy power of pure
thought and let our ideals
prevail.
—President Levi Edgar Young

Juvenile delinquency is
the result of parents trying
to train children without
starting at the bottom.

An insurance company wrote
out a \$1,000 life policy in the
name of one Samuel Johnson.
Premiums were paid promptly
for a few years, then they
suddenly stopped. After sending
a few delinquent notices,
the company received
this reply: "Dear Sirs: Please
excuse us as we can't
pay any more premiums on
Sam. He died last May.
Yours truly, Mrs. S. Johnson."

*The salesman took his
young son to the zoo, where
they walked from cage to
cage until they finally came
to one containing a restive
leopard. "Daddy," asked the
boy, "is that the dotted
lion you're always talking
about?"*

*Eight-year-old Judy came
breathlessly running home
from Primary. "Daddy!" she
exclaimed. "Dee Wayne
and Danny have been
fighting!" "My goodness,
Judy," her father replied, "that
certainly isn't the thing
to do at Primary, is it? Do
you know what they were
fighting about?" "Yes,"
she said, "they were fighting
over who had been the
most reverent today."
—Wayne B. Lynn, Mesa, Arizona*

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SPRING SEMESTER - 1969

Jan. 6, 7, 8	Registration for spring semester
Jan. 9	Regular class work begins
Jan. 9	Application for graduation begins
Jan. 24	Last day to register
Mar. 7	Mid-semester grade reports due
April 2 to 7	Spring vacation
May 5, 6, 7, 8	Spring semester exams
May 8	Baccalaureate exercises
May 9	Commencement exercises

SUMMER SESSION - 1969

June 2	Application for admission due
June 9	Registration
June 10	Classwork begins
July 4	Holiday

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FALL SEMESTER - 1969

Aug. 20, 21, 22	Registration
Aug. 25	Classes begin
Sept. 1	Labor Day holiday
Sept. 5	Last day to register
Oct. 6	Conference vacation
Oct. (to be announced)	Homecoming
Oct. 17	Mid-semester registration
Noon Nov. 26 - Dec. 1	Thanksgiving holiday
Dec. 15, 16, 17, 18	Fall semester exams
Dec. 18 - Jan. 7	Christmas holiday

SPRING SEMESTER - 1970

Jan. 7, 8, 9	Registration
Jan. 7	Application for graduation
Jan. 12	Classes begin
Jan. 23	Last day to register
Mar. 6	Mid-semester registration
April 6 - 7	Spring vacation
May 4, 5, 6, 7	Semester exams
May 7	Baccalaureate exercises
May 8	Commencement exercises

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